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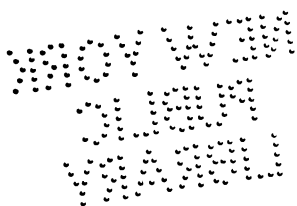


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ESSAY
ON THE
ARCHÆOLOGY
OF OUR
POPULAR PHRASES, TERMS,
AND
NURSERY RHYMES.

CONCEDAT LAUREA LYNCEÆ.—CFC.

BY
JOHN BELLENDEN KER, Esq.

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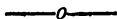
1840.

AV

ROY VAN
ALBANY
YORK



P R E F A C E .



For the guidance and principle by which the ensuing contents are brought forward, I refer to the *four prefaces* contained in the first of the two volumes of the *second edition* of this Essay.

However distinct in appearance, the primitive and now usual form may be to the eye, the enunciation or sound, adopting the then pronunciation of our language, will be found identical, and is the real clue to their true import, at least as far as regards customary colloquial phrases and terms. But on the score of *Nursery Rhymes*, as they are now called, the unparalleled corruption of verbal intercommunication, from circumstances (as well as time) peculiar to our country, has afforded our Friarhood of a subsequent day a mean to muffle up, in a precise indentity of sound, terms, either carrying no rational import in connection, or else one utterly irrelevant to the original sense, and was intended by this crafty tool of the Pope, then established here, to obliterate, or at least disarm of danger, this popular and bitter display of the disgust of the naturally and truly religious Heathen Saxon at having a greedy, and to him heretical mountebank, imposed upon him. In the smothering of these pungent, and then truly favourite and popular satyrisings of this tool of superstition,

the craft and ingenuity of those interested in so doing, have been displayed by returning the exact cadence and sound of the originals, and thus preserving at least a share of their popularity to the eye and ear of their dupes ; while however it left, unforeseeingly, to future research the means of reviving them. Of the fluctuating utterance represented by *letter*, none of us need be advised, when we have before our eyes, that of the *vowel a*, in *flea, sea, soap, may, say, dawn, claw, glad, tread, thread, &c.* ; of *e* in *deed, creed, fled, lead, knee, sure, some, head, &c.* ; of the *i* in *clipped, tie, night, spite, ditty, certain, plain, phial, bird, &c.* In the saxon day *ij*, *i* had the sound, as now with the french of *ee, e*, and undotted, *i. e. y*, as with us now ; *v*, at the beginning of a word in dutch, is as *f* with us.

To suppose the present form of these, with us, still universally popular tunes, was that of their original devisers, would be to assume an unexampled misuse of the human understanding, and, taking their mess of nonsense, true sense, and gratifying cadence, into account, I may safely say, not only an absurdity, but an impossibility. The original form has been here traced by the true and simple clue of sound-sense, that is, identity of sense from sound ; and the tenour of all I have yet tried, has been expression of the reasons of the Heathen Saxon for not receiving one who disturbed his family and publick peace, and who disgusted him by an incomprehensible dogma ; besides the having to feed him out of hard-earned means.

PHRASES AND SAYINGS

WHICH BY THEIR LITERAL FORM DO NOT BEAR OUT THE
MEANING THEY ARE USED IN, AND TERMS NOT YET
SATISFACTORILY ACCOUNTED FOR.



BIRDS OF A FEATHER FLOCK TOGETHER ;

an expression extorted in respect to some combination offensive to the speaker of it, and in a reproachfull sense ; seems, *berd's of er vee t'ee 'r ; vloeck toe gij ee t' ee 'r ; q. e.* it is roared out by one who is indignant at the proposed measure, curse upon those who are the ordainers of such a measure as this ; the hater of the doctrine propounded bellows out, damn the conundrum you are going to impose on us ; in literal sense the expression is untrue, for, even take *feather* as *bird*, you must imply either *the same* or *one*, and then it is false as a standard mark of *the feathered tribe*, Robins, Wrens, King-fishers, Ravens, Magpies, Jays, Owls, Ostriches, Eagles, Kites, and numberless others never *flock together*. It shows itself by this, to be the sound sense of a by-gone and now eclipsed form of words, which I believe to be those above given. *Vloeck*, imperative of *vloecken*, to imprecate, to execrate, to express a state of abhorrence towards the subject in point, to curse, and has an analogous utterance with *vlock* (wool) whence our *flock* as close congregation of certain animals of a same kind ; and *a flock of wool*, is a condensed congregation of distinct hairs or threads ; *a snow flock*, a mass of congealedly condensed particles of moisture ; *berd*, the pres. of *beren*, *baeren*, to roar, to growl as the Bear does when angry ; *vee*, malignity, hatred, and thus detestation personified ; the dutch for

feather, in its direct sense, is *veder*, *veêr*. Johnson surmises *feather*, to have derived the sense of *kind*, *sort*, from the above well known phrase, which he attempts to account for in its literal import; but *sayings* are not the groundwork of *words*, though *words* are the groundwork of *sayings*. *Feather*, in the import of *kind* is also the offspring of *vee t' ee r*; *q. e.* the animal (mere brute beast) is such for ever, what is established by Nature (innate) is not to be eradicated, that which is a soul-less living creature cannot be dis-natured; the qualities of the beast cannot be turned into those of a man; but *vee* is there the dutch term for *beast*, one of a herd of cattle, swine, &c., used habitually both in a direct and also in an analogical sense. *O! imitatores servum pecus!* (for shame you monkifying herd of slaves!) in reference to *courtiers*, whose existence as such depends upon the servile adopting and never gainsaying that which, however execrable, happens to fall from the mouth of the object of their servile idolatry; the latin *pecus* is the equivalent of *vee*.

"I am not of that FEATHER to shake off my friend
"when he most needs me." *Shakesp.*

A PADDY;

the Englishman's nickname for the Irishman; seems, *er padde hij*; *q. e.* he, there is the toad, the one before me (the one who I see here) is the true toad; and is the expression of the Irish-hating-Saxon towards one of Ireland, on his recounting to him the preeminences of his country over those of England, and, as one of these, enumerating the advantage of its producing no *toads*, which was not the case with the Saxon's country. *Padde*, toad; *hij*, the one here. The gist of the Saxon's sarcasm is, when there is such a *thing* as I deem you, there can be no occasion to have such an odious thing as the toad into the bargain.

A DECANTER ;

now in the general import of a glass bottle ; seems grounded in the sound-analogy of *er de Ka 'nt t' ee'r* ; *q. e.* there's that which the Jack-Daw [Friar] administers before the departure for eternity, what he introduces before you are off for ever, die ; implying the *Chalice*, the Catholick's true-blood container ; with us the true wine-holder, and is another Heathen sneer at, this to him, unknown and uncredited superstitious tenet. Johnson derives the term from the latin *decantare*, to sing forth, *to decant*, as when we say, he *decanted* a long while upon this, and mean he talked indefinitely ; and thus deemed by him an analogy of that from which liquid is poured, as the voice from the lungs ; but that would apply equally *to the bladder*, as the piss-pouring fountain ; a mere scholastick fancy. To DECANT, as to empty a bottle, seems, *toe de Ka 'nt* ; *q. e.* let's do what the Friar says we ought to do ; that is, pour it into us, empty what is now before us into our stomachs, in allusion to the Friars dispensing the contents of his cup, bottle, chalice among his co-believers, or those who affect to be such. To DISCUSS A BOTTLE, as to empty it either socially or privily, seems the travesty of, *toe dies Kasse er Bot telle* ; *q. e.* to this bank let the fool pay in his money ; let the stupid one [dupe] discount at this bank ; and is as the refusal of the restive Heathen to pay for the maintenance of the, to him, unintelligible and absurd doctrine inculcated by the Missionary ; *kasse*, money-chest, type of, a now, so-called *bank* ; *telle*, the pres. pot. of *tellen*, to tell, to count, in reference to money, to discount, to pay off or out ; *dies kasse*, sounds as we pronounce *discuss*. The phrase in literal form has no meaning. To DISCUSS, as to sift or clear, by mutual argument, the subject in point, to settle it properly ; seems, *toe dies kusse* ; *q. e.* have done with this kissing of one another, inferring and settle the concern properly as such preliminary interlude should be settled ; *i. e.* by going to bed together.

and coming there to the due conclusion of the business ; and is either as that said by a spectator of such scene, or as the inspiration of Nature ; and *to discuss* an affair is the way to bring it to a due conclusion ; *dies*, this ; *kusse*, the part. pres. of *kussen*, *kuschen*, to kiss. Johnson derives this verb from the latin *discussus*, a tense of the passive of *discutio*, I shake, I quash, I batter, beat, smash to pieces, down ; also to comminute by digestion, in a direct practical sense ; but that's the same word with our antiquated *to discuss* in the same import, *i. e.* to quash, smash to pieces, and grounded in *dies quasse* ; *q. e.* to quash, beat down, destroy practically some actual object, such as a wall by the battering ram, or a piece of beef by the digestive power of the stomach, and has never any relation to the power of reason expressed in words ; *quassen*, to quash, to smash, to break to pieces ; a sense which can never apply to, *to discuss*, as to settle by argument for that to complete duly the object in point, not to destroy it ; but to begin by kissing and to finish the affair on the bed, is a due and usual beginning and end. The term has been brought into use till its original and equivalent sense had been lost in the mist of time. The latin *quassare*, is the dutch *quassen*, and so is the french *casser*, to break. *Quassare rempublicam*, is to shake the state ; *quassare vasa*, is to break the drinking vessels, glasses ; *quassare lectum*, is to shake the bed, but not either by argument or its conclusion.

“ Consider the threefold effect of Jupiter’s trifulk, “ *to burn, *discuss, and *terebrate.” *Brown’s V. E.*

*To lighten, thunder, and shoot the bolt (thunderbolt) and thus to destroy and kill. *Trifulk* seems *trifork*, *trident*, three-fold scepter, triple-rule,

A PILGRIM ;

as the mad Friar-bitten wandering bigot ; seems, *er piple Grim* ; *q. e.* there’s the Grim One’s scholar ; that’s one getting the task set by the Grim-One ; the one you

see is performing the Friar-imposed duty; in allusion to the performance of the penance allotted by the Confessor to his penitent for trespasses of his own making. *Pijle*, part. pres. of *pijlen*, *peijlen*, to impose, set a task; *Grim*, grim, savage-horrid-ferocious looking, a Saxon's type of the Friar himself, as well as of his Devil; hence the french *pelerin*, and italian *pellegrino*, as pilgrim. A PALMER; the antiquated term for a *begging pilgrim*, one who travelled at the expence of others, of whom he begged the means for so doing, as an act of charity for a holy purpose; seems, *er palm ee'r*; *q. e.* in this case the hand is always there, is always stretched out before your eyes for you to put something into it; and *palm*, is the dutch *palm*, as with us, that is the turned up hand; in french *paume*; not *palm*, the tree or shrub, as Johnson whimsically imagined; *ee*, eternally, for ever. *Le jeu de paume*, the game of *Fives*, is that played by the *palm* of the hand.

" Then longin folk to go on *pilgrimage*,
 " And PALMERS for to sekin strange strondes,
 " To servin Hallowas couth in sondry londes;
 " And specially fro every shir' is end
 " Of England to Canterbury they wend,
 " The holy blissfull Martyr for to seke
 " That them has holpin, when that they were seke."
Chaucer.

A BALL;

in all the meanings the term has with us; seems, *behael* (*behaal*) *q. e.* an acquisition, in relation either to use or diversion; and sounds as we pronounce *ball* at present. As an assembly, for the purpose of dancing, it is as the purposed acquisition of amusement for its attendants; a *snow-ball*, is never made but by the young and playful for the sake of play; a *soap* or *wash-ball*, is evidently an acquisition for the cleanly inclined ones; a *cannon-ball*, is a useful acquisition to the Man of War; the *tennis*, *cricket*, and *billiard-ball*, an indis-

pensable acquisition to the players of those games, and so was the *foot-ball* to our ancestors. The *ball* of the *foot*, *hand*, is that by which each of those limbs acquire the use they are of; take the so called *ball* from either *foot* or *hand*, each becomes a useless appendage, and are ocular instances where the whimsically implied *rotundity* can have nothing to do with the meaning of the word *ball*; the *ball of the eye*, is the acquisition of the use of that feature. *Bal*, in dutch refers to play-ball, in italian *palla*, where *balla* is the term which imports the *dance*, in span. *bala*, in french *bal*. The scholastick Johnson seems to stickle for the gr. *ballizein*, to trip, to caper, to curvet, *tripudiare*; but that will never bring all, if any, of the above exemplified relations of the term into any head. The dutch term for *ball*, as an assembly is, *danse*. A *fire-ball*, as a meteor, is that which has acquired its name from its likeness to fire; a *ball of thread*, &c., is an acquisition of thread.

A POET;

seems, *er poiye etc*; *q. e.* in this case drink and meat, victuals and drinking, and thus the means of livelihood to the one in point; referring originally to the strolling extemporizing *Minstrel*, ballad-singer, of the Saxon, and is as said by a bystanding auditor to his neighbour; hence the gr. *poieetees*, and latin *poëta*, in dutch *dichter*, [inditer and speaker of the poem or song]; the substantive of the verb *dichten*, to indite, also to feign, to fancy. To both the terms *poet* and *dichter*, as here explained, the corresponding term in span. is *trovador*, (now antiquated) grounded in *trova*, invention, fiction; hence the old french *troubadour*, *trovere*, *trouveur*, and ital. *trovatore*. And, if literary gossip is to authenticate, the now individualized *Homer* was once a set of tramping minstrels of Greece. *Poiye*, the part. pres. of *poiye*, to drink; *etc*, the same of *eten*, to eat; and *poeiye etc*, sounds precisely *poet*, the terminal *es* having no distinct sound. *Poesy* (spelt by Chau-

cer *poesye*) the now nearly disused term for a *distich*, or short rhyming lines, seems, *poije ese hij* ; *q. e.* this is the feeding of him, the composer ; in allusion to its being his means of living in that day ; *ese*, part. of *esen*, to feed, to nourish ; hence the gr. *poesis*, and latin *poesis*. POETRY ; *poeije ete rije* ; *q. e.* victuals and drink are here the order of the day, the occasion of, motive, rule for what is done, referring to rhyming compositions ; *rije*, standing order. A *poem*, I take to be, *er poeije'm* ; *q. e.* there is that which is introduced when drinking comes in, alluding to, the even now, not unusual introduction of the *song* over the *bottle* as the *finale* of the convivial entertainment, and was formerly, within my recollection, an established custom ; the *drinking song*, is a well known phrase. As in all substantives, a relative suppositive is essential to their import, *verse*, *rhyme*, seems the one implied here ; the usual scholastic source given to each of these terms is the greek *poein*, *poeien*, to make ; why applying to *verses* more than to a *pudding*, faces, a child, &c ? but as the expression of the one hearing among the crowd the song of the ballad-singer, minstrel, it has a decided import, *one says*, why does that fellow stroll about singing his own stuff, the other answers, why that's what he lives by ; *sed voluntas vestra si ad POETAM accesse it* (but I leave it to yourself, to say whether it shall refer to the POET or not).

“ O ! wretched we POETS of Earth.” *Cowley*.

“ *Tu POETA, es prorsus ad eam rem unicus*” (you are a Poet to be sure, but ar't fit for nothing else). *Plautus*.

“ A POEM is not alone any work, or composition of the
“ *poets* in many or few *verses*, but even *one alone*
“ *verse* makes a perfect POEM.” *Ben Jonson*.

“ A paltry ring whose POESY was

“ For all the world like *cutler's* POETRY

“ Upon a knife; “Love and Leave me not.” *Shakesp.*

A DARLING; a favourite object, subject of ardent longing, seems, *er d' hare linge*; *q. e.* here is the object of ardent longing, burning desire; *hare*, the part. pres. of *haren*, *haeren*, to burn, to consume, dry up, either by heat or cold; *linge*, part. pres. of *lingen*, *langen*, *verlangen*, to long for, to expect, desire. Johnson says it is the diminutive of *dear*!

“ My lov'd DARLING.” *Shakesp.* “*Thames*, the ocean's “DARLING, England's pride.” *Hallifax.*

LOIN, as in *loin of mutton*, the *loins* of the man; seems, *lo in*; *q. e.* placed below, a place below, in a low position, in regard to the rest or upper part of the body of which it is (they are) indeed the undermost part, for the *back-side* belongs to the *thighs*, of which it is the superior or upper part; *lo*, below, inferior, under the upper, superior; *in*, placed. A WINDOW; *w' in d' ho uw*; *q. e.* there's that which lets in the heavens, opens the sky to you; thus that which admits light from above; and in cathedrals and old mansions the *windows* are far nearer the top, than the ground of those places; *d' ho uw*, sounds *dow*. NON LIQUET, as the technical phrase for, I don't think so, I don't see it, I can't conceive it, it is not clear to me, in relation to some dogma, assertion; seems to originate in *no 'n lycke wet*; *q. e.* that's unknown to me, that's what I never heard of, what I can't even conceive, understand, it's beyond me; besides, the *i* in the latin *liquet* is short, while in our phrase it is pronounced as *y*, long; in the line of Ovid containing, *quod magis ut liqueat*, the *i* of *liqueat* is necessarily short. PELF; indefinite superstitious plunder, pillage, pilfering; seems *Pije elf*; *q. e.* the Cowl Incubus, *i. e.* the Friar; and thus the Friar-pinched Heathen's type of the Catholick-Priest's rapacity, and inextinguishable thirst to get that which belongs to another; and is as expressed by one

suffering from it. Johnson defines the word, as riches, money, and says the etymology of it is unknown; but *money, riches*, may be *duly* acquired, while *pelf* always implies *unduly* acquired, no one would call *honestly acquired money, pelf*; "Immortal Gods! I crave NO PELF." *Shakesp.* AFRAID; as fear felt; seems, *afreed*; *q. e.* ready to make off, to desist from, on the point of running away, of giving up; and is equally used either in a good, foolish, malignant or evil sense; *I am afraid of hurting you*, in a good sense; *I'm afraid of the Devil*, in a foolish sense; *I am afraid of going to see the woman for she is dying of the plague (a catching disease)*, in an inhuman and bad sense. Johnson grounds the word in the antiquated *to affray*, whence the fr. *effrayer*, to frighten; but that's to put into a state of horror, tumult, disorder, and is grounded in *fray*, battle, fight, and thus fear sent forth, and not fear undisclosed, timidity felt within, as in *afraid*; "after the bloody FRAY at Wakefield fought." *Shakesp.* YOU GOOSE; you foolish fellow, *you little goose*; and is a not unusual maternal reproof for some infantine blunder made by one of the offspring; seems, *uw guijse*; *q. e.* you causer of irritation, you comical fellow, you make me laugh, you make me a mocker, you make me sarcastick, implying which I ought not to be as your mother; *guijse*, (derisor, mocker, scorner, scoffer, giber, *sanna*, a maker of *mows, mouths*) sounds as we utter *goose*.

A PROPHET; seems, *er proef heet*; *q. e.* that which calls for proof; that, the existence of which, remains to be, identified by person; *heet*, the pres. of *heeten*, to call for, to demand, to command; *proef*, evidence, proof. And who alive have ever met with the foreteller of certainty, a foreknower of all that is destined to happen? In fact it is assuming a special attribute of the Deity; for Man to have it in his present state it would be the possession of the utmost curse; and

therefore withheld from him by his kind omiscierⁿ ,
Maker.

“ His champions are the PROPHETS and Apostles.”
Shakesp.

“ Jesters often prove PROPHETS.” *Idem.*

The Prophets, is the translated heading of a set of chapters belonging to the *Bible*; presaging several events, which in the eye of the Saxon, are not likely to come to pass, or, at least have not yet happened so as to be perceived by the eye of his perverted head.

IN LOVE NO LACK; *Cambd. rem.* seems, *in lo heve, no lack*; *q. e.* if there's a woman in the place, let us not have the Lewd One in it; where there's women off with the Friar. *Lo*, place; *heve*, wife, mother; *lack*, the lascivious man (the Saxon's type of the lecherous celibatarian, woman-abjuring, and consequently woman-longing Monk, *ardore venereo flagrans*.)

IN TRUST IS TREASON; *Cambd. rem.* seems, *in t'rust ijse t'rije's on*; *q. e.* the Saxon's assurance of heaven when he dies, terrifies the Friar, it ends his doctrine, settles the point without him. *Rust*, peace and quiet, *i. e.* heaven; *ijse*, the pres. pot. of *ijsen*, to frighten into a cold fit; *t'rust* sounds *trust*; *t'rije's on*, *treason*; in a literal import the phrase is groundless; how is treason a consequent ingredient in trust? what else has Man for a motive to act? *Treachery*, to a *trust*, is not in the *trustee*, but in the *traitor*.

IT IS GOOD TO HOLD THE CANDLE BEFORE THE DEVIL; (*Cambd. rem.*); *hitte ijse gij houd, t'u Hold, t'hij Ka'nd hel, Beffe hoor, t'hij die w'ijle*; *q. e.* that we Heathens have within us that which insures fire and woe, is what we owe to you my dear Fellow; it is you (the Friar) who has introduced the hell-job among us; have done,

you Scaramouch with this stuff, let the one who has that fancy go there if he will. *Die w'ijle*, sounds *devil*; *w* is our *v*, and their *v* our *f*; rest pre-accounted for.

A BARBER (the dutch *baerbier*) ; seems, *er baere bij eer* ; *q. e.* this is he who prepares a decent (becoming) appearance ; makes us look decent ; cleaner for what he has done ; *candidior postquam tondenti barba cadebat* (he looks the smarter for the Barber's hand). says Virgil. *Baere*, the pres. pot. of *baeren*, to prepare, make ready, *parare* ; *eer*, that which betters appearance, adorns the look, face. THE BEARD ; *t'hijs baerd* ; *q. e.* there's that which declares (displays) the Man ; as distinct from the woman and the boy, youth ; *baerd*, the pres. of *baeren*, to show, make ostensible, plain. The lat. *barba*, in the same sense, seems, *baere by* ; *q. e.* being bare gone by, the bare face of the youth at an end ; inferring the coming on of the beard, the usual sign of Manhood. *Barba gallinacea*, is a latin analogy for the gills of a barn-door fowl.

"What system, Dick, has right averr'd,

"The cause why *woman* has no BEARD ?

"In points like these we must agree,

"Our BARBER knows as much as we." *Prior*.

"Ere on the chin the *springing* BEARD began

"To spread a doubtfull *down* and promise *Man*." *Id*.

A GIRL ; as distinct in sex from a boy ; seems, *er gerre el* ; *q. e.* in that there is another cut (slit), implying more than one ; while in the boy there is but one (the mouth), in the girl there is *double* that number ; *gerre*, slit, split ; *el*, another, to which *two* is the equivalent ; *gerre el*, sounds as we pronounce *girl*. *Is it a girl or a boy ?* says the Father to the nurse on the birth of a child. The term always implies youth and celibacy, when used. *A girl of the town*, in the

sense of a prostitute, implies *a slit*, ready for the use of any of the town who wishes it. *My girl* implies the female object of the affection of the one who uses the expression. In the vulgarized phrase, *my old girl*, *old*, is the travesty of *hold*, dear, precious, and thus the female dear to the speaker of the phrase, in literal import the phrase never could have come into use as expressing kindness; *you old bitch*, the phrase of the vulgar angry male to a vexatious female, has no reference to age or even sex; but is the travesty of *unholld bij itse*; *q. e.* yourself in a rage by her tormenting (irritating) you; implying you vex me; tease me; *holld*, in a rage; *itse, etse, hitse*, part. pres. of *itsen, hitsen*, to excite; *bij itse* sounds *bitch*; in literal sense the phrase implies an object of regard, as the aged female of the faithful dog. The *i* in *girl* is pronounced as in *whirl, twirl*, not as in *white, twist*; all preceding dealers in etymology have deemed *girl* the Islandick *Karlinna*, woman! but *my Woman*! never implies what *my Girl*! does.

"I will love thee ne'er the less MY GIRL!" *Shakesp.*

"A boy like thee would make a kingly line;

"But oh! A GIRL like thee must be divine." *Dryden.*

A PATRIOT; a genuine lover of his country; seems, *er paije t'rije hot*; *q. e.* the country in peace and quiet, the wish fulfilled; there's the one who when he sees the land of his birth in a satisfactory state, the summit of his desire is attained, the wish of his heart is had; without reference to his advantage beyond that obtained along with the rest of his countrymen. In England, now a *chimæra*. *Paije*, in perfect peace; *hot*, the pres. of *hotten*, to happen to the wish, to be successful; *paije*, part. pres. of *paijen*, to content.

"Such tears as PATRIOTS shed for dying laws." *Pope.*

Paye, has also the import of *pay*, *pension*, *profit*.

A CANNIBAL; an unsocial devourer of his fellow-creature; the inhabitant of an imaginary sphere to which this imputation is usually deemed to refer; seems, the bygone, *er Ka'nne hij bal*; there the Friar swallows *HE* in shape of a pill (round ball; type of the real-body-catholick-sacrament-wafer, by the Friar's tenet, consisting of portions of the Father, Son and Holy Ghost, himself and all his fellow-creatures *en masse*; and what truer type of an all devouring being?) *He*, is here as the One, expressive of the THREE in One; also of *self*, and of *Mankind*. *Bal*, any thing solidly round. *Ka'nne hij bal* sounds *cannibal*.

“It was my hint to speak
 “Of the CANNIBALS that each other eat,
 “The anthropophagi.” *Shakesp.*

A ROUND ROBIN; *er roun'd Rob'in*; *q. e.* where the Man of the Robe (Friar) is admitted to settle, disquiet comes in along with him; in allusion to him as the converting tool introduced into a country previously untainted by his Superstition, and thus to the Papal Missionary among the natural-religioned Saxon. A term now construed into a written circularly subscribed notice of the Seamen's discontent given to his commander. A burlesque exemplification of one may be found in Boswell's Life of Johnson.

ALL HIS GEESE ARE SWANS; *all hisse gij ijse Haer sij w'an's*; *q. e.* every thing here tells us that which is horrifying and shocking to us has been introduced by the Friar; that the Heathen's state, was peace and quiet till the fraudulent intrusion of the tyrannical and costly establishment of the Romish Church. *Gij ijse*, sounds *geese* the singular of which in dutch is *goose*, as with us, with the synonyms *ganse*, *gans*, *goes*, *geese*; *sij w'ans*, *swans*; *an*, *aen*, *on*, *in*, introducing.

A sentence, as now used, the type of an exaggerator of his own qualities or possessions. A BACHELOR (spelt by Chaucer *batchelore*) *er by schele o'er (oor)*; *q. e.* by this a differing from those who went before him; by continuing as we see him he acts in a manner unlike his ancestors; implying, for if *they* had never married or had a woman *the one* in point would never have come into existence, therefore of necessity each of them up to Adam must have had his woman and not remained single. A self-evident truth, and a truly sarcastick reproach of the single man's state in the Saxon day, when industry was a sure subsistence to a family. A HARE; *er hye, ere*; *q. e.* there's that which is the cause of hard-running and wandering up and down; in allusion to the means of catching it as hard work to the pedestrian Saxon, preceeded by more or less going about to find it; the equestrian chace of that day being confined to the then abounding stag and wolf; *hye*, the part. pres. of *hyen*, to hie, to run hard, to work hard; *ere*, the part. pres. of *eren, erren*, to stray about; in dutch *hase, haese*. *Hye ere*, sounds *hare*. THE AGE OF MANHOOD; *t'hij ee je of m'an Hoed*; *q. e.* now he is a man his duty is to take to himself a woman; the man completed in him, the rule of nature is, he must take to himself a wife; *t', te*, at, up to; *hij*, the man, that which closes the state of boyhood; *Hoed*, cap, then worn only by the female, hence her outward type or distinction.

"By fraud or force the suitor train destroy,
"And starting into MANHOOD, destroy the *boy*." Pope.

TO HARE; the antiquated verb for to worry, teaze, domineer over; seems the same word with *heeren*; *q. e.* to play the master over, to domineer over.

"TO HARE and rate them, is not to teach them, but
"to *vex* them." Locke.

"He prickith through a faire forest,
 "Therein was many a wild beste,
 "Ye both the Bucke and the HARE." *Chaucer.*

"Thou lokist, as thou wouldist find a HARE
 "For ever on the ground I se The stare." *Idem.*

A VAMPIRE; popularly, the ideal image of a sucker of human blood; by some asserted to be the Indo-American term for the real monstrous-sized Bat, known to draw, like the leech, blood from its prey, while fanning with its wings the gradually dying victim, which it quits when it becomes stiff and the blood has stagnated; but where or how is such term recorded? In my mind it is the Source, above stated, that is ideal, and not the Being intended by the term; which I take to be a same sounding phrase of our ancestral idiom, that is, *er w' Am'p hye'r*; *q. e.* there is the one who the Mother has reared to be a torment (in regard to herself and others); the one its Dame has badly managed in its youngest, but through life inherent, education. And that the Mother is the ground-work of the offspring's primary and ultimately never to be utterly outrooted habits and manners is undeniable; future instruction or good sense in the offspring may partially modify, but never obviates the lesson of the Mother-school. It has no relation to the inborn disposition of the child, which depends on Nature, but simply to its acquired comportment. A cruel blood-thirsty unfeeling disposition cannot be eradicated by Mother or Father; but may be modified for social purposes, or at least taught the shame and dread of the gallows from infancy to utmost age. How often have we been told by public prints, the culprit reproached at Tyburn his *Mother* as the true cause of bringing him there; it has even been stated in them, that an attending and bewailing Mother's ear was bitten off as the last leave of the son, from the Tyburn cart. TO VAMP; to produce, to make up, to bring out, to originate in self; seems, *toe w' Am'p:*

q. e. to play the Mother, to be the Mother, and thus the producer of the subject in point; *to vamp up a story*; is to be the mother (producer, natural parent) of the story in point, and we still say, to father a story upon, in a same sense: Hence, I suspect, the Italian verb *AVVAMPARE*, to fly in a passion, to burst into a fury, to fire with rage, as we say in relation to inborn fury, unrestrained by good manners, from proper education; and which verb seems the compound of *ave*, (the solemn italian form of salutation, borrowed from the *Ave-Maria* concern) and *vampo*, rage, fire, passion, fury, flame, in that dialect; and thus as to salute, meet, the one in point with a burst of fury, to fly in a passion on seeing, meeting the one meant.

“Ecco diró quel fonte

“Dove *AVVAMPÒ* di sdegno,

“Ma poi di pace in segno

“La bella man mi diè;” *Metatasio*; (behold! I’ll say to myself, this is the Fountain at whose side disdain poured from her lips, but where I also beheld her beautiful hand extended, in sign of reconciliation).

—————“You wish

“To *VAMP* a body with a dangerous physick

“That’s sure of death.” *Shakesp.*

“I never had much hopes of your *VAMPT* play.” *Swift.*

Johnson has omitted the term *vampire* in his Dict. and *to vamp* he derives with others, from the fr. *avant*, before!

YESTERDAY, YESTERNIGHT; TO DAY; NO DAY; DAY TIME; NIGHT TIME; seems, *je’s ter d’ee*; *q. e.* your *is* (present) is added to eternity; and of what does eternity, as far as disclosed to Man, consist but of super-additions of present portions of time, moments? How are we to indentify any past part of time, but by *is* as

the standard *present*? From *d'ee*, resounding into *day*, the phrase has been anglicized for the definite import of *the day* before *that present*. The dutch have *gister* in analogous use with our own term; and this also seems as, *giy's te'r*; *q. e.* your *is* at an end, your present over; what to you was present is now gone there, thence, away; and thus an ever suitable expression of passing moments, the ground of time and eternity. And how else can we define a portion of that of the component material of which we know nothing; who has told, who can tell us what eternity is? its beginning, its middle, or its end? of what it is composed? The fr. *hier* (yesterday) is as, *hie'r*; *q. e.* here there, that which was *there*, is now *there*, that which was present has fled away, and is again simply a term for *time* gone by; hence the ital. *jeri* and latin *heri*, in a same sense. *Man is but as yesterday*, is in reference to the historick or fancy period of his creation, as compared with time without end or beginning, eternity. *Yesternight*; *je's ter, nae heet*; *q. e.* your *is* (present) is at an end, according to the rule of Nature; the order of the Creator of all, of a cause unseen by Man, but in its works, effects. *To day*; *toe d'ee*; *q. e.* now, the present time, the moment now present, as the only specification we have of time before us; *I will do it to day*, means, I will do it in the present compass of the natural day. *Night and day* is what, to our comprehension, *time* and *eternity*, are made up of. *No day*, as in, *no day is fixed*; *no d'ee*; *q. e.* no time, no period of eternity; *no day fixed* and *no time fixed* are synonymous expressions. *Day time*; *d'ee t' hye'm*; *q. e.* the time for labour; *Night time*; *nae heet i' hye'm*; *q. e.* that which calls to you to put an end to labour; the time ordained by nature for rest.

“ To-morrow, and to-morrow, and to-morrow,
 “ Creeps in this petty pace from day to day
 “ To the last syllable of *recorded time*,
 “ And all our YESTERDAYS have *lighted* fools
 “ To dusty death.” *Shakesp.*

THE CREATION; *t' Hij keer ee t' hie on*; *q. e.* ever revert to God (The One, Him) for that which is here; for that which you see here your duty is to the One unseen cause of all. *Keer*, imperat. of *keeren*, to revert to, to cast back to, to refer to, *keer ee*, sounds *crea*; *t' hie on*, *tion*; *h* no letter. Hence the latin *creatio*, *creationis*, the french *creation*, and the spanish *creación*, *criación*; in dutch *scheppinge*. THE CREATOR; *t' Hij keer ee toe 'r*; *q. e.* let the mind always refer to God for that which is here; hence the latin *Creator*, the french *Createur*, and span. *Cre-Criador*. A CREATURE; *Er keer ee t' u' r*; *q. e.* revert always to *there* (the Saxon's type of Heaven, when accompanied by his finger pointed to on high) for your being where I see you; where you are here; *t' u' r*, sounds *ture*; but when used in a contemptuous import, or uttered by one in anger; it seems, *er kret u're*; *q. e.* here your wrong conduct provokes; your ill-behaviour exasperates; *you creature!* always imports contempt for, or provoked feeling from the object it refers to. TO CREATE; *t' u keer heete*; *q. e.* that refers to you; the event now naming, talking of, refers to you as its cause; importing the one in question to be the author of the thing in point; now, from *t' u* resounding into the infinitive preposite *to*, adopted as a verb, but simply in the sense of changing or altering the state of that which existed before, otherwise it would infer that which belongs alone to the Deity to enact. Hence the latin *creare*, *creavi*, *creatus*, *creaturus*, whence the french *créer* and span. *crear*, *criar*. In dutch *scheppen*. To create mischief, is to be the cause of mischief; to create a story, is to alter the real fact of the case.

“Open, ye Heavens, your living doors; let in

“The great CREATOR, from his work returned

“Magnificent, his six days work, a world.” *Milton*.

CREATOR *Mundi*; the Maker of the Universe; *omnium rerum* CREATOR, the Maker of all that is; are sound, though Heathen phrases.

“ He would into the stews
 “ And from the *common* CREATURES pluck a glove
 “ And wear it as favour.” *Shakesp.*

TO CAST; seems the dutch *toe kaetse (kaetsen)* *q.*
e. to chace; and to chace a ball, a hare, &c. is to drive
 it before you, consequently from you, and so is *to cast*
a stone; *to cast up your dinner*, is to throw up or out
 your dinner; *to cast a cannon*, is to pour out, send,
 drive out, its fluid substance into its mould; *to be cast*
down, in reference to spirits, is to be dejected, thrown
 from your former altitude in that relation; *to be cast*
away, is to be thrown from the intended way by that
 which to you was irresistible; *to cast away money*, is
 to throw away money; *a cast in the eye*, is the eye
 thrown out of its due direction; *to cast in the mind*,
 is to mould, form in the mind; to throw, drive within
 the mind, we say, *to drive from the mind*, and to *throw*
out an opinion; *to cast an account*, is to throw up
 different particulars into one account, sum, amount.
 Hence the french *chasser*, to chace, the span. *cazar*, and
 ital. *cacciare*, in the same sense; and, seemingly, also
 the italian word *cazzo* (catso), *penis, mentula*; as that
 which is driver, forced into nature intended aperture.
Perché Cupido, colla sua saetta, ferisce sempre il
CAZZO E non il cuore? (why does Cupid always shoot
 his dart at the *penis* and not always at the heart also).

“ So thrive I, this night shall I make it well
 “ Or CASTIN all the gruil in the fire.” *Chaucer.*

“ He is the hounde, shame to sain,
 “ That to his CASTIN *goes again* (eats it's own vomit).”
Idem.

A HABERDASHER; seems, *er hab eer d' eijsch ee'r*;
q. e. there dress (ornament) catches always that which
is required for it; and thus announces a depot for get-
ting the various articles of dress at; now distributed

among other termed branches of shopkeeping. *Hab*, *habbe*, catches, to snaps up. *D'eijsch eer* sounds *dasher*. *Habit*, as custom, manner, mode; seems, *hab hiet*; *q. e.* that which is ordained (either by nature or society) taken, caught; in this sense we say, *he caught that nasty trick, habit from such a one*; a riding habit, is the habitual, customary dress for that purpose; hence the latin *habitus*, italian *habito*, and french *habitude*. Johnson derives *haberdasher* from the german *habt ihr dass*, will you have that?

“ A HABERDASHER, and a carpenter,

“ A webbe (*weaver*), a dier, and a tapisier.” *Chaucer*.

“ Because these cunning men are like HABERDASHERS
“ of small wares, it is not amiss to set forth their shops.”
Bacon.

A NURSE, the natural one, the mother; seems *er neer 's*; *q. e.* there the nourishing one; the feeder, suckler, that by which the suckled one is reared, kept alive; and a nurse, as the hired servant is also, *er neere 's*; *q. e.* there is that which nourishes, feeds her, that by which she lives, that for which she is hired, paid; in one case referring to the object nourished by, in the other, to herself. The term applies also to *our country*, as our mother, fosterer; likewise to the hen and chickens; we say, that hen is a good nurse to her chickens; and the latin has *gallinæ in nutritatû occupatæ* (hens busied in nursing their broods). A WET NURSE; as the hired suckler; seems, *er w'et neere's*; *q. e.* that which feeds her; that by which she lives is suckling other people's children; A DRY-NURSE; the one hired to rear the child by the hands and not by the breast, seems *er dere hye neere's*; *q. e.* there tormenting want makes the nurse, she is reduced to be such for want of other means of getting her bread. Chaucer has used *norice* for nurse, but I suspect it is one of his numerous intruded Gallicisms, anglicized

from the french *nourice*, in the same sense. *Neere's*, sounds precisely as we utter *nurse*. *To suck*, is the dutch *sucken*, to catch at, to take away, as the infant does the teat at the mother's breast; to suckle, *suckelen* to draw life from or out of, as the infant does from the breast; but the direct term in dutch for *to suck*, is *suijgen*, evidently connected with *sogen*, *soogen*, to draw from, as when we say, *the ground sucks up the rain*; *he sucked him dry*, he drew out all he had in him, got all his knowledge out of him, or all his money out of his purse.

—————“Jupiter right faire and amiable
“God of the Sterris in the firmament
“And *norice* to all thing generable.” *Chaucer*.

“The Country our dear NURSE.” *Shakesp*.

“Rome the NURSE of judgment.” *Idem*.

I HAVE EGGS ON THE SPIT; *Hye here egge's; ho'n t'hij spitte; q. e.* that which rears the hard-working Saxon is his rake and harrow, Heaven tells him from within the spade is to provide for him here; that he is born to live by his hand, not as if his Maker had given him none. A phrase now seldom used, but when so, in the analogous import of, *I am busy*, implying, and can attend, at present, to nothing else. *Egge*, rake, harrow, the plough of the then Saxon period, comprizing the latin *rastrum*, *aratrum*, *occus*, possibly also *ligo* and *vomer*; *dentibus aduncis* (with crooked prongs, teeth) being a usual characteristic of each; *spitte*, pres. of *spitten*, to dig, now done by *the spade*, formerly the pronged fork, *ligo*; *longis purgare ligonibus arva* (to clear the field by the long-handled prong, fork); *spit* is still a rustick term for the *spade* with us; *ho'n*, sounds *on*.

“I forgot to tell you I write short journals now, I HAVE EGGS ON THE SPIT.” *Swift*.

THE GRECIAN DAUGHTER;

a genuine phrase, but historically groundless; seems, *er grijs sij an dochter*; *q. e.* in helpless cold age the daughter presents herself to you; when overtaken by doting impotent age, the daughter never fails; in reference to the nature-provided aptitude for such purpose, as well as to the superior tenderness in the sex and prevailing affection to the parent in it, as compared with that of the male offspring; and thus a Nature-grounded *saying* (*proverb*, if you will). In literal sense the expression requires at least, the foundation of some popular story, fixing the existence of this Greek and his Daughter, but is there any? What was the name of either of them? Who ever heard of them? saw them? knew or heard of any one that ever had? *Belisarius*, the Greek be-beggared leader, lived by public appeals to individual charity, not from his daughter; *date obolum Belisario* (bestow your farthing upon the starving age-disabled warrior) has survived through countless ages, along with the sufferer's name; and could that of such an illustriously exemplified Daughter have been lost if it had referred to one ever in existence. *Grijs*, hoary-haired, grey locks; *sij*, she, herself; *an*, *aen*, *on*, to appear, to come in, on, forwards, to present itself. *Grijs sij an*, sounds, *Grecian*.

COMMONS;

provided dinner, meal, now surviving merely in regard to the fare of colleges and Inns of Court; seems, *er Kom, m' on's*; *q. e.* there let him come, he shares what there is for ourselves, let any one arrive, he shares what we have for ourselves; in reference to the then usual hospitality of the Saxon day; illustrated in various parts of the Scriptures in reference to that day. **SHORT COMMONS**; now in the sense of an insufficient meal; *schie ort Kom m' on's*; *q. e.* let any one arrive, and here's a place (a room, a floor) at his service; thus

referring, to shelter, lodging without the addition of the meal; a sort of Turkish *Caravansera*-concern. *Ort*, *oort*, place, space, indefinitely; *on*, *an*, *in*, in, within; *on's*, that which is within, all within, all there is within.

MACCARONICK VERSES;

now used in the import of a burlesque rhyming medley; in an indefinite sense, as to either object or measure; seems, *maecke Ka'r on ick veer's ee ijse*; *q. e.* it is the making up of the Friar, the saying when I (Heathen Saxon) die, my transit is into a state of eternal horror; its a mere invention of the Monk that the Heathen's transmigrating soul settles itself in Hell. *Veer's ee ijse*, sounds as we utter *verses*; in its direct sense, our *verse* is the dutch *veers*, whence the latin *versus*; *versus canorus* (the tunefull line). *Maecke*, sounds *mac*; *Ka'r on ick*, *caronick*. The italian synonym is *maccheronea*, and that is our combined phrase italianized; in the same way that the Italian Historian has converted our *Thomas Hackwood* into *Tomaso Acuto*. With the well known paste called *maccarony*, what can the phrase have to do? That can be no type of *medley*, for its material is simply the flower of the Turkey Grain. When Folengo defines it as, *pulmentum farinâ casco butyro compaginatam* (a paste compacted from flower cheese and butter) he describes it as prepared for the table, not the staple itself. The above explained phrase (one of the numerous Heathen sarcasms on his hated Friar) has served for a mint of false coinings to Johnson, recorded in Boswell's tell-tale life of him. This paste was once rare with us, and being eaten only by the more refined and delicate feeders, is possibly the source of our term *Maccarony*, as the *Beau*.

TO LAY A SPIRIT IN THE RED SEA;

t'u Ley er spie'r hitte, in *t'hij reed's Hij*; *q. e.* fire for the next world (hell) is a thing spied out by the

Lazy-Gang [Friars], says the Saxon to them, with us, that Heaven is our haven, is implanted by Nature within the breast; the Friar manufactures Hell for his livelihood, but his Maker tells the Heathen from within he receives him back (I who produced and sent you there am the Sponsor for your safe return). *Hij*, HE, the Only-One, *i. e.* God, *per euphrasin*; "extoll HIM first, HIM midst, HIM last." Milton. *Spie*, pres. pot. of *spien*, *spieden*, to spy, to descry; *reede*, port, station, refuge from danger, suffering; *spie'r hitte*, sounds *spirit*; *reede's Hij*, *Red Sea*. In type the sentence gives no rational sense, but is now used as the analogy of a trying difficult job, one of almost hopeless attempt. But allow what sense you will to it, whence has the *Red Sea*, acquired the reputation of a spirit extinguisher? It is another of the abounding time-metamorphosed shots of our Heathen Friar-hating Ancestors, the Saxons, at their *bête noire*, the Monk.

"If I had any malice against *a walking spirit*, instead of *laying him in the Red Sea*, I would condemn him to reside in *the Buller of Buchan* (a dismal abyss on the scotch coast)." Sam. Johnson.

A BACHELOR OF ARTS;

er by schele o'er's of hartt's; *q. e.* by this one a higher degree is had if he has resided the requisite time; in reference to the Collegian and his College; *of harrt's*, sounds *of Arts*; *h*, mute; *harrt*, past. part. of *harren*, to remain in, to abide by; *bachelor* as before explained. A KNIGHT-BACHELOR; the antiquated term for a *Knight* seems, *er nae heete by schele o'r*; *q. e.* after the word given, a step higher is attained, as soon as the one empowered has said, "*rise Sir John Falstaffe*," he is no longer to be called Master Falstaffe by his fellows, as he was before. *Nae heete*, sounds *Knight*, which sounds *night*; *k* no letter before *n*. A KNIGHT; *er nae heete*; *q. e.* that which is the naming, calling,

after what has been done and said to him by the Sovereign or deputy. Chaucer uses *bachelrie* in the sense of people below the high and above the low; the middle class.

"The royalle marquis richly was araied
 "With lordes and ladies in his companie,
 "The which unto the feste werein yprayed
 "And of his retinue the BACHELRIE.

COMMON-SENSE; due feeling, natural perception; that which no human being is born without, that without which he could not exist. *Kome m'on sij hen's*; that which comes in with us and that which goes out with us; comes into this world with Man and leaves it when he does; that which directs the child's mouth to the nipple, and the dotard's to his crumb. A MAN OF SENSE; *er m'an of sij hen's*; *q. e.* there that which separates him from, distinguishes him among his fellows; in a good import. *Sij*, used absolutely, is the collective pronoun for *Mankind (iste)*; *they come to see her*, means human beings came to see a female human being. *SHE*, as the sex, or one of it, seems, *schie hij*, that which commands the male; implying that which rules, governs, effects his existence; and without the female, how is the sex he belongs to to be continued on the face of the earth? the dutch *schie-man*, steers man, is he without whom the vessel could not run the intended course. *She* and *he* can relate to none but the human being; *it* is the pronoun of the mere animal and inanimate existence. *Schie hij*, *schie* and *she* sound alike. *Sij* the dutch for *she*; seems *sij hij*; *q. e.* she is he, implying if there was *no she*, there could be *no he*, and thus a lapse of our kind; *sij hij* sounds *sij*. From the above phrase the fr. has its *sens commun*, and the latin its *consensus*; *omnium consensus Naturæ vox est*; (*common sense* is Nature's voice); *vox populi, vox Dei* (the voice of the people is the voice of God, of the one who gave it them). THE PRO-

PLE (formerly *peple*) is the antiquated dutch *de peple* in the same sense, now *de volck*, whence our term *people* and probably the latin *vulgus*, the mob. *Pope*, latin *populus*, italian *popolo*, french *peuple* and spanish *pueblo* are evidently a same word, and possibly also *publick*, whence the latin *publicum*. The term in dialect has both a staple and a subordinate import; of the entire *publick* and that of the vulgar portion of it; of which our *plebeian* and latin *plebs* are equivalents; the term *people* seems to derive from *populus*, the pres. part. of *popelen*, to murmur, to cause a distinct confused sound, also to present confused notion of person; as that which is heard from and in an assembled mass of human beings; in this the due type of the effect and appearance of such assemblage; consequently carrying an inherent collective sense. *Populus romanus* (the Roman people) included all ranks, sexes, and ages of roman-humans. *Populus, Eques, et Senatus*, meant *populus* (pedestrians), gentlemen (equestrians), and their appointed representatives. And the import of *Populus* (the tree) and of *People*, united in the lat. *Populus* seems found in each of these being essentially the effect of confused indistinct sound and motion, as explained in the assembled human beings, and of the like character in the foliage of the *Poplar*, exemplified in it more remarkably than in that of any other tree. Chaucer uses *peplishe* in the sense of *popular* common.

“Eke gentle hart and manhode that ye had,
 “And that ye had (as one thought) in dispite
 “Every thing that sownid into bad,
 “As rudenesse and PEPLISHE appetite;
 “And that your reson bridlid your delite.”

When the term *people* is used in a degrading sense it is relatively to those who have not exemplified themselves from being so designated by some special

or acquisition as superior to the general mass. Take away the specifying articles *the* and *a*, the term *people* then may refer to any indefinite portion of them from *two* to *many*, as when we say, *some people*; *people called on me*; &c. But such is not the case with the fr. or ital. words.

A DRAWING; seems, *er de raum hinge*; *q. e.* there perfection depends on the rough state; in this case the making it complete (what it ought to be) depends upon the sketched line; implying if the rough state (outline sketch) is not what it ought to be, the painting, filling up, must consequently be imperfect whatever merit it may possess from colour, likeness, &c. *To draw*; *toe de raume*; *q. e.* complete as to rough; done as far as the sketch, outline; implying, the rest remains to be done to complete the picture in point; verbalized from the *toe* having both the import of the infinitive *to* and of completed, closed, finished. *Raum*, *rough*, imperfect, raw, rude, not finished, polished. *To draw*, in this sense, in dutch is *teekenen*, to design. Johnson refers the source to, *to draw* (as to pull)!

"Can I untouch'd the fair one's passion move,
"Or those DRAW *beauty* and not feel its power?"
Prior.

TRANQUIL; calm; seems, *t'ee'r an quelle*; *q. e.* disturbance properly ended; that which caused trouble duly excluded, done with; *quelle*, the substantized part. pres. of *quellen*, to molest; *t' ee 'r*, *te ee er*; an end according to what is right, *i. e.* properly, duly. Hence the latin *tranquillus*, and italian *tranquillo*. TRANQUILLO *quilibet gubernator* (any one may steer in a calm). *Frons TRANQUILLA et serena* (a face serene and calm).

—————"Oh! now for ever
"Farewell the TRANQUIL *mind!* farewell *content!*"
Shakesp.
22

"Parlo, ma non dimando

"Se approvi i detti miei;

"Ne se TRANQUILLA sei

"Nel ragionar di me." (I talk, but no longer ask whether what I say meets your approbation, nor if, when I am the subject of your discourse, you keep your countenance as calm as usual, remain unmoved. Part of the soliloquy of a jilted dangler.) *Metastasio*.

HE IS WORTH HIS WEIGHT IN GOLD; seems, *hij ijse w'hoor's, hisse w'heet in gij hold*; *q. e.* he (the Friar) is horrifying to the one who lends an ear to him, he spits out to us Heathens; when all is over here (you are dead) you are put into a bottomless pit (hell). *Hoor, oor*, ear; *hold* past part. of *holen*, to hole, to put into a hole of indefinite depth (the Saxon's type of the Friar's hell; for he had none of his own). In literal import the sentence is absurd; at that rate a *fat man* would be worth more than a *lean one*, and Bright, of weighty memory, would have out-valued a score of Isaac Newton's. TO HANG OUT THE BROOM; *t'u hange Ho uit t'hij bij ruw'm*; *q. e.* if you have provision in store its Heaven's command you are to give to the one in distress; having the due means, the voice of God calls upon you to bestow them on your fellow creature in distress. *Ruw, roun*, misery, grief, sorrow, distressing state; *bij ruw'm*, sounds as we utter *broom*. The travesty of this original form, is now vulgarized into the sense of, to enact an enlarged hospitality, to keep a kind of open table. HE HAS ONE FOOT IN THE GRAVE; seems, *hij hase Wijs, onne voet in t'hij gere Here*; *q. e.* he who has the Friar for the guest of his feast-day, only sets on foot the coming together of him and the woman; when you give the Confessor the freedom of your house its the same thing as putting him to bed with your wife. Customarily used in its present form, as expressing advancing decrepitude. But do the old ones ever dip one foot into the grave, as they do into a hot bath, to try before they go in, if it is likely

to scald them ? In literal form it is absurd ; but adopted from use, in a sense not entirely unanalogous to the one here suggested as its original ; for he who is the means of destruction to his wife, may be colloquially deemed to *have destroyed* the better half of himself, having ruined what we call, his *better half* ; a term for his wife. *Hase*, meat, the Saxon's feast-day treat ; *voet*, mode, means, way, foundation ; *gere*, part. pres. of *geren*, *geeren*, *gaderen*, to come together ; to gather, to unite, to put closely together, to make as one. THE THREE RED BALLS ; the usual Pawnbroker's sign ; *t' Hij t'rije hij redd bij all's* ; *q. e.* assisting each other with us (Heathens) is the command of God ; freeing one another from evil is ruled us by our Maker. *Redde*, past pres. of *redde*, to assist, to save. "Do as you would be done by." The phrase sounds *the three red Balls* precisely ; and has suggested the sign of the shop, the customers of which are those of despair and want ; the keeper, extortion and insensibility personified, but suited for the reliance of such customers. With the Industrious Saxon, each was the resource of the other in distress, as the natural inspiration of undepraved mankind ; to him the usurer and pawnbroker were as unknown and unheard of, as the Friar's Devil before the Missionary's arrival. Even now, at Rome, the Pawnbroker is confined to a sort of publick charity, called *Monte di Pietà* (a pile, mint, mount of charity, compassion) where money is lent on pledge at legal interest alone, not as with the London Pawnbroker at the price of his extortion.

THE PARSLEY BED ; as the mother's, nurse's evasive reply to the curious child's artless question of *where do I come from ?* how did Mamma come by me ; where did she find me ? do tell me, nobody else will ; seems, *t'hij Parheer's lije bij eed* ; *q. e.* what brings you here is the Friar's sworn torment ; what you come from is a place the Monk longs to be in ; implying, but which he is bound by oath never to enter ; in reference to his pro-

fessional vow of sexual abstinence and oath of celibacy. A sentence now lost in former import, but retains that of the *Troude Madame*. Original and travesty sound alike. *Parheer*, priest, sounds *par*; 's *lije*, *sley*. As to literal sense the Nurse of to day might as well have said, parsnip or carrot bed; but in reference to the Saxon Mother it was a duly derisive reply, as she who had had some self-experience of the salacious habits of this sort of gentry.

"Some sprigs of *that bed*,
 "Where *children are bred*." *Gay*.

A CAT-A-MOUNTAIN; a thing of which the idea is disgusting, horrifying, but the reality unspecified; a creature which shocks the *ear*, but which Natural *History* rejects; *er kaet er m'ho u'n t'ee in*; *q. e.* there's the creature who holds that a piece of carrion taken within you, is the true passport into the land of eternity; that his swallowed wafer is the only mean of being received above. *Kaet*, carrion, filth, as the Heathen type of the Sacrament Wafer, has been explained here over and over again. *M'ho u'n*, *moun*; *t'ee in*, *tain*.

"The Black Prince of Monopotama, by whose side
 "were seen the *glaring* CATAMOUNTAIN and the quill-
 "driving porcupine." *Arbuthnot and Pope*.

"Boisterous outlaws also, with huge whiskers, and the
 "most CATAMOUNTAIN *aspect*." *Edin. rev.*

TO SET YOUR FACE AGAINST; not to consent willingly to a proposed job, doctrine, to oppose it by reason; seems, *t'u, sij et, un er fase, er! genst!* *q. e.* the Friar says to you, chew yourself, make stuffing of yourself! there! you grin at once! only let any one tell you to eat yourself, to turn yourself into a forced-meat-ball, see if you don't turn up your nose at him (smile contemptuously, as the sign of your not being up to

such stuff). A Saxon sneer at the real-body-wafer concern. *Fase*, the part. pres. of *fasen*, to stuff, whence probably the latin *farcire*, and french *farcir*, in the same import, and sounds *face*, as once broadly pronounced by us; *genst*, the second pers. pres. of *genen*, to smile contemptuously, to grin, to laugh in the sleeve at; *subridere*, in french *sourire*, a sentence in its travesty utterly absurd; what is *to set a face*? *To set*, to place, put, is the dutch *setten* in the same sense.

THE CHANCELLOR; the sovereign's appointed decider of disputed rights; an Officer peculiar to England; seems, *t'hij kans el lore*; *q. e.* to him belongs the calling to him and inspection of any case, in reference to contesting parties in question, and consequent opinion and judgment; exclusive, constitutionally of criminal cases, which the people have retained in their own hands by means of the jury. - *Kans*, case, event, chance, accident; *el*, any; *lore*, part. pres. and pres. of *loeren*, *loren*, *leuren*, to call to self and inspect, consequently implying a reason for so doing and an opinion to be given, or else why take it in hand. But a CHANCELLOR (formerly *chauncelour*), as in the phrases, a chancellor of the exchequer, of a diocese, of a cathedral, of a scotch chief's (landlord's) estates (identical with what we in England call the bailiff or steward), infers no more than the money accountant, the scribe or scrivener who settles and inspects both the tenants and subordinates payments and the owner's outgoings, is the same word with the dutch *kanselier*, and french *chancelier*, of which each of the royal family had a separate one. To such, the phrase, *keeper of the king's conscience*, would never apply; but is synonymous with the Chancellor of England. The ground of the dutch term and its above equivalents seems in *kancel*, desk, table, *rostrum* (whence our *Chancel* as the communion-desk or table), and thus that wherein the Saxon secular accounts were settled; not holy ones as in the

Chancels of to-day. *The Chancellor of France*, is merely the keeper of the state archives. As for *Cancellarius*, for the source of *Chancellor* in general, there is no such word in latin, and as to *cancellare*, to countercross, to frame lattice-wise; what can that have to do with *Chancellor* even if it is metamorphosed into cross-scratchings upon writings?

CONTENT; inward peace, confidence in regard to mind; seems, *koen t'ee 'nt*; *q. e.* courageous as to whatever state of things there may be; let what will happen the mind in point is firm and duly confident, never deranged, disturbed; in reference to that of the individual in point; and its equivalent CONTENTMENT, seems, *koen t'ee 'nt m'ent*; *q. e.* courageous as to all events is here innate, ingrafted by nature. The latin has no equivalent in regard to either sound or letter. Hence the french *contentement* and italian *contentezza* in the same sense, as well as the adjective *content*, in the subordinate import of *satisfied*, in relation to animal life in general, and even to vegetable life; as well as our *to content*, the french *contenter*, and italian *contentare*. The substantive *content* can only relate to *man*; the term used in relation to mere animal or vegetable life would be a revolting absurdity. In dictionaries there is no distinction of source made between this word and the same form of word in regard to *capacity*, physical means of containing, nor between the latin adjective *contentus*, and past part. *contentus*, contested, contented, though evidently distinct in derivations. *Koen* courageous, bold, animated, confident.

"A wise CONTENT his *even soul* secur'd,

"By want not shaken, nor by wealth allur'd." *Smith.*

"Who is CONTENT is happy." *Locke.*

"Wheat is CONTENTED with meaner earth, and CONTENTING with a suitable gain." *Carew.*

FIRST; seems the dutch *first, virst, frist, vorst*, in the import of *furthest, farthest off*; *the first created man*, is the man created at the farthest, most distant period of time from him who uses the expression; *the first poet of the day*, is the poet at the greatest distance in point of the implied talent from all others of his day; *the first comer*, is the one who comes at the greatest distance of time from the last of those who were or are to come after, who were or are expected to arrive; *at first sight*, refers to the distance of the time when first seen, from that in which it was afterwards seen, and at that moment the farthest distance of time in relation to the object in view. *First and foremost*, in literal import nonsense; but seems the travesty of, *first hand, voor moetse*; *q. e.* delay destroys the certainty of doing it, cuts off the presented opportunity of doing what ought to have been done at once; *first*, dilatoriness; *voor*, present, before you; *moetse*, pres. pot. of *moetsen*, to cut off, to mutilate, to spoil.

“In the six hundred and FIRST year, in the FIRST month, the FIRST day of the month, the waters were “dried up from off the earth.” *Genesis*.

FIRST OR LAST, sooner or later, seems, *first ho'r laet's*; *q. e.* that which is to be the last must be left to the Deity to decide; that which will be at the greatest distance of all things which are or may be, can only be known to God; and who else can decide or know that point? In literal import nonsense.

“But sure a general doom on Man is cast,
“And all are fools or lovers FIRST OR LAST.” *Dryden*.

TROU-MADAM; the game well known by that name; seems, *t'rou m'Adam*; *q. e.* that which brought repentance to Adam, that which was the cause of his misery; in reference to the Bible story of what followed the making use of that which was forbidden him to

meddle with, *viz.* the *rima* (slit) of Eve; and used by the sneering Heathen for the equivalent of ****; and is as when one Saxon says to the other, *that* is what the Friar tells us has secured hell for us all; implying what a fool he must be to say or think so; how else are we to be continued on the face of the Globe? *Rou, roun, ruwe*, grief, sorrow. The term is a true Saxon phrase; and has nothing to do with the french as usually supposed. *Trou-Madame*, is neither french nor any language except that of our Saxon Ancestors. The phrase having lost, like so many others of that day, its true meaning has been adopted for the name of a table on which a very silly game is played, a trumpery sort of *billiards*.

NOBLE; the dutch *nobel*, importing duly endowed of its nature, kind; duly qualified in regard to sort, seems, *no bij el*; *q. e.* nothing missing, nothing past by, overlooked, every thing as it should be, and thus of the standard quality of its kind. *A noble fellow*, is a fellow-creature of the due completed standard of Mankind; the natural standard of its kind; *a noble horse*, is in the same import, in regard to its kind; and so is *a noble tree*. *A noble nature*; *er no bij el nae tuijre*; *q. e.* nothing missing in its composition, combination, consequently of the due, proper standard allotted to its kind by Nature. *A noble*, as the name of an ancient coin of the then highest or standard value; is the same in regard to source as the above given phrase. And *noble*, in regard to rank or distinction conferred by a duly authorized fellow-creature, is the same phrase in point of form; *viz. no bij el*; but in the import of *not with every one*, not with all we happen to see; implying, that which is given not by every one nor to every one; and thus that which is a distinction, in regard to both bestower and receiver. Hence the latin *nobilis*, where however it is sometimes used as the adjective to a derogatory substantive, as in the phrase *nobilis vitiis* (distinguished by, notorious for his crimes,

faults, vices); but with us and the dutch it is never derogatorily combined. *Nobilis virgo*; *nobilis equus*; *nobilis urbs*; *nobile genus*; are classic phrases. No, not; *bij*, with; and also without; *el*, any one, every one.

—————“ A NOBLE *stroke* he lifted high,
“ Which hung not, but like tempest fell.” *Shakesp.*

IGNOBLE; the recrement of *noble* as above explained; seems, *ijck no bij el*; *q. e.* no due standard mark here; and thus no requisite quality here; and so the equivalent of worthless, contemptible, but without implying actual vice or crime; *an ignoble race*, is not a wicked or vitious race, but one undistinguished by any excellence in point of quality in any of its members. *A royal race*, may be, and are often, *morally* ignoble, but not *officially* or in point of rank. Hence the latin *ignobilis* and french *ignoble*; scholastically grounded in, in and *nobilis*, in the sense of *counter-noble*, not or *contrary to noble*, but that would include villainy, roguery, cruelty, eminently corrupt; qualities never implied by *ignoble*, which merely imports want of distinguished qualities, mean in nature. *To act ignobly*, is not to commit a moral crime, but to do that which is mean, not the act of one of the due standard of nature. *Ijck*, standard-mark; *k* and *c* intermutate dialectically with *g*; *trigger*, is the dutch *trecker*, in the same sense; *i. e.* that which is drawn is there; the dutch *vigge*, our *fig*, the latin *ficus*, and french *figue* are a same word. *The ignoble crowd*, merely implies the common mass of individuals without regard to race or descent.

“ Her royal stock graft with **IGNOBLE** plants.” *Shakesp.*

CHASTE;

seems *schic ee hetse*; *q. e.* pure propriety excites; sheer

• • • • •

[illegible]

Import

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“ It with ignoble plants.” *Shakesp.*

CHASTE;

; *q. e.* pure propriety excites; sheer
v2

right is the motive; that which nature rules, permits, influences, in relation to the object or subject in point; *ee*, true doctrine, that which is as felt conscientiously right; *hetse*, the pres. pot. of *hetsen*, to instigate, excite. The sentence sounds as we pronounce *chaste*, with which the french *chaste*, italian *casto*, and latin *castus* are a same word. *A chaste woman* is one influenced, actuated by the reserve natural to her sex; *an unchaste woman*, one who exempts herself unduly from that influence. *A chaste elocution*, is that produced by sense of propriety, fitness in regard to language and its delivery. “Diana CHASTE and Hebe *fair*.”

A MADRIGAL;

an extempore burst of song, musical effusion; seems *er maed rijge al*; *q. e.* in this all rule is cut off; here all attention to regularity is dismissed (at an end, not thought of); *maed*, the past. part. of *maeden*, to cut off, to mow; *rijge, rije, regel*, rule, regulation. Hence the span. ital. and french *madrigal*, in a same sense. Derived by Johnson and others from the lat. and ital. *mandra*, a cattle team or fold! But how is an assemblage of *beasts* to typify *a song* of any sort?

“Waters, by whose falls
Birds sing melodious MADRIGALS.” *Shakespeare*.

“His artfull strains have oft delayed
The huddling brook to hear his MADRIGAL.” *Milton*.

The following is an italian burlesque of this sort of poetry.

Una dama
Che ricama
Frutti e fiori,
Una vecchia
Che si specchia
Nel fondo d' orinale.
MADRIGALE.

q. e. while the young lady sits embroidering fruits and flowers, the old one stands looking at her face in the bottom of the piss-pot; there's a *madrigal* for you at once!

A COWARD; one of an unduly timid nature or who acts as such for a purpose; seems *er koud aerd*; *q. e.* there nature, constitution is cooled, made cold, deprived of its due warmth in regard to consequent deportment, behaviour. With us, as well as in the antiquated french *coward*, the intervening *d* is dropped, in both sound and letter; but is retained in the italian *codardo*, which is the same word and in span. replaced by the letter *b* where it becomes *cobarde*. It has also an adjective sense with us; *coward joy*, is joy not felt with due warmth, cooled by intruded apprehension. Johnson says the source of this word is unknown. A person may be a *coward* in one regard, and dully *brave* in another. *Affectionate love* will induce fear and apprehension in the *bravest*, when the object of it is in apprehended danger; and may excite even from friends the phrase, *what a coward you are!* To *cow* a person, is to cool his zeal, warmth in regard to the object in point. The dutch *kouden*, is to make cold, to cool, of which *koud* is the præt. part; *aerd*, nature constitution, disposition; and *cow* is as *koud*, when used as a verb.

. SHROVE-TUESDAY; seems, *schie roove t'u 's d' ee*; *q. e.* this is the time when we are completely robbed; at this period the Saxon is perfectly plundered; and is a Saxon remonstrance at the Easter offerings being extorted from him by the Friar, for what in his eyes was a curse upon his country and his natural worship. The term has no relation to *tuesday* in week, it simply relates to the Easter period. In french it is called *Mardi gras*, as the day before *carnaval* or bidding adieu to eating flesh; and is kept as a festival day; *roove*, part. pres. of *rooven*, to rob, to depredate; *ee*, period, æra, moment. Johnson says

schrove is the præt. of our antiquated *schrive* (confession) thus implying the *confession day*; if he had said the day for diversion and feasting he would have been nearer the mark. SHROVE TIDE, is the antiquated equivalent of *shrove-tuesday*, and is *schie roove tyde*; *q. e.* the time or period for complete repacity; and has no relation to day, but to the time of the year, viz. easter. *The Easter offerings* are still church dues but generally settled by composition between the payer and receiver. *Shrove* has nothing to do with *shrove tuesday*, beyond similitude of sound and the eclipse of our ancestral dialect. AT SHROVE TO SHROVING; (*Tusser*); seems, at *schie roove*; *toe schie roove*; *hinge*; *q. e.* a complete robbery of provision; let us put an end to the suffering ourselves to be robbed. In literal form what meaning can be made of the phrase. Another Saxon Round-Robin for the Friar's extortions at Easter.

ASH-WEDNESDAY; the first day of Lent; seems, as *schie wende's d'ee*; *q. e.* entirely changing the food is the order of the day, the rule, custom of this period (with papists and those of the greek church, the change is from *flesh* to *fish*, eggs, and vegetables; with the greeks to pure vegetable diet, and with the strenuous ones of that faith, not even that till after sunset). With us *wednesday* is habitually pronounced *wendsday*, from this source. Johnson says the term arises from the custom of sprinkling ashes on the head on that day!! The french equivalent is *mecredi sainte* (holy wednesday), that of the dutch, subsequently to the Saxon æra of that dialect, *aschdach*, and *asch woens dach*. A SOMERSET; now used in the sense of a tumbler's leap or feat of activity; seems the travesty of, *er sij om*, *er sij et*; *q. e.* there turning over is the provision; there the turning head over heels is what makes his living. Johnson derives the term from *somme* (a beam) and the french *sault* (a jump, leap)!! The original phrase implies, being a Tumbler is what he lives by.

A **FETCH**; an imposition, deception, contrivance for a sinister purpose; seems, *er vee itsche*; *q. e.* in this case malice is the exciting cause; mischief is at the bottom of this; this is urged by evil purpose; and sounds *a fetch*; derived by Johnson from *to fetch*! What beyond present identity of letter, can the two words have to do with each other? The verb *fetch*, seems the metathesis of the dutch *veste* (*vesten*), to place, to put, to fix; *fetch me that book*, is place that book with me; *to fetch up your dinner*, is to place your dinner above where you put it, from the stomach to the mouth; *to fetch a price*, is to place the price of the object in question from the buyer to the seller. But *to fetch*, as to perform by way of relief from a troubled state of mind, as in *to fetch a turn in the garden*; seems, *toe vee itsche*; *q. e.* putting an end to disquiet excites here, and *to fetch* a sigh, is in the same sense. *Toe*, to make an end of.

“ I’ll **FETCH** a turn about the garden, pitying the pangs
“ of barr’d affections.” *Shakesp.*

“ His **FETCH** is to flatter, to get what he can; his pur-
“ pose once gotten, a pin for thee then.” *Tusser.*

Vee, has both the import of malice and of strife, uneasy state within or without. *Vee itsche*, sounds *fetch*.

HINGEN (*hengen, hangen*), to hang, are three forms of a same verb with the dutch, in the import of *to hang* practically; also of to remain a weight to or upon, as that which is hung must do till removed; in this last sense we say; *it hangs upon my mind*, it remains a weight, oppression upon my mind; *his friends hung by him*, his friends remained fixedly (stuck) by him; *Hingen*, to permit evidently belongs here, in the sense of it *depends* (remains) *upon or with* the one in point, if it shall be done or not; whence *hengen*, to admit, to permit. In line 15. p. 227.v. 1. of this supplement,

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such stuff). A Saxon sneer at the real-body-wafer concern. *Fase*, the part. pres. of *fasen*, to stuff, whence probably the latin *farcire*, and french *farcir*, in the same import, and sounds *face*, as once broadly pronounced by us; *genst*, the second pers. pres. of *genen*, to smile contemptuously, to grin, to laugh in the sleeve at; *subridere*, in french *sourire*, a sentence in its travesty utterly absurd; what is *to set a face*? *To set*, to place, put, is the dutch *setten* in the same sense.

THE CHANCELLOR; the sovereign's appointed decider of disputed rights; an Officer peculiar to England; seems, *t'hij kans el lore*; *q. e.* to him belongs the calling to him and inspection of any case, in reference to contesting parties in question, and consequent opinion and judgment; exclusive, constitutionally of criminal cases, which the people have retained in their own hands by means of the jury. - *Kans*, case, event, chance, accident; *el*, any; *lore*, part. pres. and pres. of *loeren*, *loren*, *leuren*, to call to self and inspect, consequently implying a reason for so doing and an opinion to be given, or else why take it in hand. But a CHANCELLOR (formerly *chauncelour*), as in the phrases, a chancellor of the exchequer, of a diocese, of a cathedral, of a scotch chief's (landlord's) estates (identical with what we in England call the bailiff or steward), infers no more than the money accountant, the scribe or scrivener who settles and inspects both the tenants and subordinates payments and the owner's outgoings, is the same word with the dutch *kanselier*, and french *chancelier*, of which each of the royal family had a separate one. To such, the phrase, *keeper of the king's conscience*, would never apply; but is synonymous with the Chancellor of England. The ground of the dutch term and its above equivalents seems in *kancel*, desk, table, *rostrum* (whence our *Chancel* as the communion-desk or table), and thus that wherein the Saxon secular accounts were settled; not holy ones as in the

Chancels of to-day. *The Chancellor of France*, is merely the keeper of the state archives. As for *Cancellarius*, for the source of *Chancellor* in general, there is no such word in latin, and as to *cancellare*, to counter-cross, to frame lattice-wise; what can that have to do with *Chancellor* even if it is metamorphosed into cross-scratchings upon writings?

CONTENT; inward peace, confidence in regard to mind; seems, *koen t'ee 'nt*; *q. e.* courageous as to whatever state of things there may be; let what will happen the mind in point is firm and duly confident, never deranged, disturbed; in reference to that of the individual in point; and its equivalent CONTENTMENT, seems, *koen t'ee 'nt m'ent*; *q. e.* courageous as to all events is here innate, ingrafted by nature. The latin has no equivalent in regard to either sound or letter. Hence the french *contentement* and italian *contentezza* in the same sense, as well as the adjective *content*, in the subordinate import of *satisfied*, in relation to animal life in general, and even to vegetable life; as well as our *to content*, the french *contenter*, and italian *contentare*. The substantive *content* can only relate to *man*; the term used in relation to mere animal or vegetable life would be a revolting absurdity. In dictionaries there is no distinction of source made between this word and the same form of word in regard to *capacity*, physical means of containing, nor between the latin adjective *contentus*, and past part. *contentus*, contested, contented, though evidently distinct in derivations. *Koen* courageous, bold, animated, confident.

"A wise CONTENT his *even soul* secur'd,

"By want not shaken, nor by wealth allur'd." *Smith*.

"Who is CONTENT is happy." *Locke*.

"*Wheat* is CONTENTED with meaner earth, and CONTENTING with a suitable gain." *Carew*.

FIRST; seems the dutch *first, virst, frist, vorst*, in the import of *furthest, farthest off*; *the first created man*, is the man created at the farthest, most distant period of time from him who uses the expression; *the first poet of the day*, is the poet at the greatest distance in point of the implied talent from all others of his day; *the first comer*, is the one who comes at the greatest distance of time from the last of those who were or are to come after, who were or are expected to arrive; *at first sight*, refers to the distance of the time when first seen, from that in which it was afterwards seen, and at that moment the farthest distance of time in relation to the object in view. *First and foremost*, in literal import nonsense; but seems the travesty of, *first hand, voor moetse*; *q. e.* delay destroys the certainty of doing it, cuts off the presented opportunity of doing what ought to have been done at once; *first*, dilatoriness; *voor*, present, before you; *moetse*, pres. pot. of *moetsen*, to cut off, to mutilate, to spoil.

"In the six hundred and FIRST year, in the FIRST month, the FIRST day of the month, the waters were dried up from off the earth." *Genesis*.

FIRST OR LAST, sooner or later, seems, *first ho'r laet's*; *q. e.* that which is to be the last must be left to the Deity to decide; that which will be at the greatest distance of all things which are or may be, can only be known to God; and who else can decide or know that point? In literal import nonsense.

"But sure a general doom on Man is cast,
"And all are fools or lovers FIRST OR LAST." *Dryden*.

TROU-MADAM; the game well known by that name; seems, *t'rou m'Adam*; *q. e.* that which brought repentance to Adam, that which was the cause of his misery; in reference to the Bible story of what followed the making use of that which was forbidden him to

meddle with, *viz.* the *rima* (slit) of Eve; and used by the sneering Heathen for the equivalent of ****; and is as when one Saxon says to the other, *that is what* the Friar tells us has secured hell for us all; implying what a fool he must be to say or think so; how else are we to be continued on the face of the Globe? *Rou, roun, ruwe*, grief, sorrow. The term is a true Saxon phrase; and has nothing to do with the french as usually supposed. *Trou-Madame*, is neither french nor any language except that of our Saxon Ancestors. The phrase having lost, like so many others of that day, its true meaning has been adopted for the name of a table on which a very silly game is played, a trumpery sort of *billiards*.

NOBLE; the dutch *nobel*, importing duly endowed of its nature, kind; duly qualified in regard to sort, seems, *no bij el*; *q. e.* nothing missing, nothing past by, overlooked, every thing as it should be, and thus of the standard quality of its kind. *A noble fellow*, is a fellow-creature of the due completed standard of Mankind; the natural standard of its kind; *a noble horse*, is in the same import, in regard to its kind; and so is *a noble tree*. *A noble nature*; *er no bij el nae tuijre*; *q. e.* nothing missing in its composition, combination, consequently of the due, proper standard allotted to its kind by Nature. *A noble*, as the name of an ancient coin of the then highest or standard value; is the same in regard to source as the above given phrase. And *noble*, in regard to rank or distinction conferred by a duly authorized fellow-creature, is the same phrase in point of form; *viz. no bij el*; but in the import of *not with every one*, not with all we happen to see; implying, that which is given not by every one nor to every one; and thus that which is a distinction, in regard to both bestower and receiver. Hence the latin *nobilis*, where however it is sometimes used as the adjective to a derogatory substantive, as in the phrase *nobilis vitiis* (distinguished by, notorious for his crimes,

faults, vices); but with us and the dutch it is never derogatorily combined. *Nobilis virgo*; *nobilis equus*; *nobilis urbs*; *nobile genus*; are classic phrases. *No*, not; *bij*, with; and also without; *el*, any one, every one.

—————“ A NOBLE *stroke* he lifted high,
“ Which hung not, but like tempest fell.” *Shakesp.*

IGNOBLE; the recrement of *noble* as above explained; seems, *ijck no bij el*; *q. e.* no due standard mark here; and thus no requisite quality here; and so the equivalent of worthless, contemptible, but without implying actual vice or crime; *an ignoble race*, is not a wicked or vitious race, but one undistinguished by any excellence in point of quality in any of its members. *A royal race*, may be, and are often, *morally* ignoble, but not *officially* or in point of rank. Hence the latin *ignobilis* and french *ignoble*; scholastically grounded in, *in* and *nobilis*, in the sense of *counter-noble*, not or *contrary to noble*, but that would include villainy, roguery, cruelty, eminently corrupt; qualities never implied by *ignoble*, which merely imports want of distinguished qualities, mean in nature. *To act ignobly*, is not to commit a moral crime, but to do that which is mean, not the act of one of the due standard of nature. *Ijck*, standard-mark; *k* and *c* intermutate dialectically with *g*; *trigger*, is the dutch *trecker*, in the same sense; *i. e.* that which is drawn is there; the dutch *vigge*, our *fig*, the latin *ficus*, and french *figue* are a same word. *The ignoble crowd*, merely implies the common mass of individuals without regard to race or descent.

“ Her royal stock graft with **IGNOBLE** plants.” *Shakesp.*

CHASTE;

seems *schic ee hetse*; *q. e.* pure propriety excites; sheer
F2

right is the motive; that which nature rules, permits, influences, in relation to the object or subject in point; *ee*, true doctrine, that which is as felt conscientiously right; *hetse*, the pres. pot. of *hetsen*, to instigate, excite. The sentence sounds as we pronounce *chaste*, with which the french *chaste*, italian *casto*, and latin *castus* are a same word. *A chaste woman* is one influenced, actuated by the reserve natural to her sex; *an unchaste woman*, one who exempts herself unduly from that influence. *A chaste elocution*, is that produced by sense of propriety, fitness in regard to language and its delivery. “Diana CHASTE and Hebe *fair*.”

A MADRIGAL;

an extempore burst of song, musical effusion; seems *er maed rijge al*; *q. e.* in this all rule is cut off; here all attention to regularity is dismissed (at an end, not thought of); *maed*, the past. part. of *maeden*, to cut off, to mow; *rijge, rije, regel*, rule, regulation. Hence the span. ital. and french *madrigal*, in a same sense. Derived by Johnson and others from the lat. and ital. *mandra*, a cattle team or fold! But how is an assemblage of *beasts* to typify a song of any sort?

“Waters, by whose falls
“Birds sing melodious MADRIGALS.” *Shakespeare*.

“His artfull strains have oft delayed
“The huddling brook to hear his MADRIGAL.” *Milton*.

The following is an italian burlesque of this sort of poetry.

Una dama
Che ricama
Frutti e fiori,
Una vecchia
Che si specchia
Nel fondo d' orinale.
MADRIGALE.

q. e. while the young lady sits embroidering fruits and flowers, the old one stands looking at her face in the bottom of the piss-pot; there's a *madrigal* for you at once !

A COWARD; one of an unduly timid nature or who acts as such for a purpose; seems *er koud aerd*; *q. e.* there nature, constitution is cooled, made cold, deprived of its due warmth in regard to consequent deportment, behaviour. With us, as well as in the antiquated french *couard*, the intervening *d* is dropped, in both sound and letter; but is retained in the italian *codardo*, which is the same word and in span. replaced by the letter *b* where it becomes *cobarde*. It has also an adjective sense with us; *coward joy*, is joy not felt with due warmth, cooled by intruded apprehension. Johnson says the source of this word is unknown. A person may be a *coward* in one regard, and dully *brave* in another. *Affectionate love* will induce fear and apprehension in the *bravest*, when the object of it is in apprehended danger; and may excite even from friends the phrase, *what a coward you are ! To cow a person*, is to cool his zeal, warmth in regard to the object in point. The dutch *kouden*, is to make cold, to cool, of which *koud* is the præt. part; *aerd*, nature constitution, disposition; and *cow* is as *koud*, when used as a verb.

. SHROVE-TUESDAY; seems, *schie roove t'u 's d' ee*; *q. e.* this is the time when we are completely robbed; at this period the Saxon is perfectly plundered; and is a Saxon remonstrance at the Easter offerings being extorted from him by the Friar, for what in his eyes was a curse upon his country and his natural worship. The term has no relation to *tuesday* in week, it simply relates to the Easter period. In french it is called *Mardi gras*, as the day before *carnaval* or bidding adieu to eating flesh; and is kept as a festival day; *roove*, part. pres. of *rooven*, to rob, to depredate; *ee*, period, æra, moment. Johnson says

schrove is the præt. of our antiquated *schrive* (confession) thus implying the *confession day*; if he had said the day for diversion and feasting he would have been nearer the mark. SHROVE TIDE, is the antiquated equivalent of *shrove-tuesday*, and is *schie roove tyde*; *q. e.* the time or period for complete repacity; and has no relation to day, but to the time of the year, viz. easter. *The Easter offerings* are still church dues but generally settled by composition between the payer and receiver. *Shrove* has nothing to do with *shrove tuesday*, beyond similitude of sound and the eclipse of our ancestral dialect. AT SHROVE TO SHROVING; (*Tusser*); seems, at *schie roove*; *toe schie roove*; *hinge*; *q. e.* a complete robbery of provision; let us put an end to the suffering ourselves to be robbed. In literal form what meaning can be made of the phrase. Another Saxon Round-Robin for the Friar's extortions at Easter.

ASH-WEDNESDAY; the first day of Lent; seems, as *schie wende's d'ee*; *q. e.* entirely changing the food is the order of the day, the rule, custom of this period (with papists and those of the greek church, the change is from *flesh* to *fish*, eggs, and vegetables; with the greeks to pure vegetable diet, and with the strenuous ones of that faith, not even that till after sunset). With us *wednesday* is habitually pronounced *wendsday*, from this source. Johnson says the term arises from the custom of sprinkling ashes on the head on that day!! The french equivalent is *mecredi sainte* (holy wednesday), that of the dutch, subsequently to the Saxon æra of that dialect, *aschdach*, and *asch wœns dach*. A SOMERSET; now used in the sense of a tumbler's leap or feat of activity; seems the travesty of, *er sij om*, *er sij et*; *q. e.* there turning over is the provision; there the turning head over heels is what makes his living. Johnson derives the term from *somme* (a beam) and the french *sault* (a jump, leap)!! The original phrase implies, being a Tumbler is what he lives by.

A **FETCH** ; an imposition, deception, contrivance for a sinister purpose ; seems, *er vee itsche* ; *q. e.* in this case malice is the exciting cause ; mischief is at the bottom of this ; this is urged by evil purpose ; and sounds a *fetch* ; derived by Johnson from *to fetch* ! What beyond present identity of letter, can the two words have to do with each other ? The verb *fetch*, seems the metathesis of the dutch *veste* (*vesten*), to place, to put, to fix ; *fetch me that book*, is place that book with me ; *to fetch up your dinner*, is to place your dinner above where you put it, from the stomach to the mouth ; *to fetch a price*, is to place the price of the object in question from the buyer to the seller. But *to fetch*, as to perform by way of relief from a troubled state of mind, as in *to fetch a turn in the garden* ; seems, *toe vee itsche* ; *q. e.* putting an end to disquiet excites here, and *to fetch* a sigh, is in the same sense. *Toe*, to make an end of.

“ I’ll **FETCH** a turn about the garden, pitying the pangs
“ of barr’d affections.” *Shakesp.*

“ His **FETCH** is to flatter, to get what he can ; his pur-
“ pose once gotten, a pin for thee then.” *Tusser.*

Vee, has both the import of malice and of strife, uneasy state within or without. *Vee itsche*, sounds *fetch*.

HINGEN (*hengen, hangen*), to hang, are three forms of a same verb with the dutch, in the import of *to hang* practically ; also of to remain a weight to or upon, as that which is hung must do till removed ; in this last sense we say ; *it hangs upon my mind*, it remains a weight, oppression upon my mind ; *his friends hung by him*, his friends remained fixedly (stuck) by him ; *Hingen*, to permit evidently belongs here, in the sense of it *depends* (remains) *upon or with* the one in point, if it shall be done or not ; whence *hengen*, to admit, to permit. In line 15. p. 227. v. 1. of this supplement,

the translation should have been, "the use of the spoon depends upon civility (curtesy)," in reference to the keeper of the spunging-house in question. *A hanging hill*, now used in the sense of an apparently perpendicular hill; seems, *er hije ange inge hille*; *q. e.* there is that which is the cause of pain and distress to the travelling one; and in the dutch *het hangen van den berg* (the steep or pinch of the mountain), *hangen* is the travesty of the foregoing *hije ange inge*, *It hangs by a thread*, has been already explained.

LAVENDER; in dutch *lavender spyke*, which I take to be, *lave 'nd er spyke*; *q. e.* a flower-spike which imparts refreshment, revival of spirits, comfort; and thus the plant distinguished by such quality; now more efficiently produced by its, then unknown, essence.

TO FAST; now used in the friarly sense of to abstain from food; seems, *t'u vast*; *q. e.* it behoves you to be firm, steadfast, to rely upon yourself; and is the expression of a strong-minded Saxon to his weak minded friend, in regard to due resistance to the attempts of the Catholick Missionary to introduce that ridiculous and unnatural farce among the Sound-headed Heathens; and which expression has been, for friarly purposes, made into the verb *vasten*, to fast, to abstain from due food; but which had originally no other import than of *to fasten*, to fix, to make firm; with which in both the above senses, our *to fast* [to abstain from food] and *to fasten* (to make fast) are a same word. In the import of *to abstain from food*, the word has no ground syllable or root, but in that of to fix, make firm, the root is in *vaen*, to hold, to take hold of, and so to fix, now *vangen*, whence our terms *fangs*, *a fang*.

ONE MAN IS BORN WITH A SILVER-LADLE, ANOTHER WITH A WOODEN SPOON, IN HIS MOUTH; seems, *w'onne m' an ijse bij hor'n, wis er siel verleijde el, er n' ho t'eer wis er woede hen, 's Pije uw'n; in hisse moun's*;

q. e. he who, when it is all over with him here (when he dies), has any dread of his not going to heaven, has certainly had his mind disturbed (imposed on) by some stranger (some one not a Saxon, alluding to the papal missionaries); that there is no heaven for us heathens, and that we are destined for a future state of cruelty and raving (hell) is a story introduced by the Man of the Cowl; let the Saxon tell the fellow who asserts such a thing, it's all a humbug (a trick, a manoeuvre of your own). *Bij ho 'r, n* sounds *born*; *verleijde*, part. pres. of *verleijden*, to deceive, to mislead; *siel*, soul, mind, that which constitutes the human being; *siel ver*, sounds *silver*, and *leijde el*, *ladle*; *'s Pije uw'n*, *spoon*; *moun's*, *mouth*; rest pre-explained and exemplified. Original and travesty have a strict identity of sound. It should be kept in mind that the changes in a dialect, induced by the gradual progress of time and consequent improving advance, are entirely distinct from those purposely adopted for the concealment of that which was wished to be set aside for a fraudulent purpose, as in the Monk's manipulations of the so called *Nursery Rhymes*. And it is not improbable, much less impossible, that the present article may have been in the one sense, as that already explained in *vol. 1. p. 207 of this Essay*, and in that of the Friar's purposed manipulation in the one now given. The words used in the other explanation of this sentence are all sound dutch terms, as well as these now given for it.

A BISHOP;

seems, *er bij schop*; *q. e.* there close by you is a comical fellow; look, what a funny thing that is; see there's something will make you laugh! and is the expression of the Heathen Saxon, upon seeing that Papal Dignitary in his Mountebank-dress, when curtsying and bowing up and down, during the time he officiates the Service of the Mass, which he cants in a belatinized

idiom. Of this term the latinized *episcopus* is the purposed perversion, for in that language it has no other import than that of the greek *episkopus*; viz. a political overseer of a district, its Prefect; in french *l' intendant du pays*, and has no more relation to ecclesiastical office, than to that of the Chief Eunuch of the Sultan's Seraglio. *Schop*, a laughing stock, *ludibrium*, whence *schoppen*, to make game of, *to scoff*, to deride, mock; In spanish *bishop* becomes *obispo*, in italian *vescovo*, in french *evesque*, *evêque*. A BISHOP; as the now nearly forgotten, but once usual merrymaking bowl filled with wine, orange, lemon, and sugar, is the sentence above given, in the import of that which serves to create and promote laughter, fun, merriment, among its partakers.

In the word BISHOP, in french *evêque*, I would observe that there is no natural connection between the *sacred office*, and the *letters* or *sound*; for *evêque* and BISHOP signify the same office, although there is not *one letter alike in them.*" *Watt's Logick.*

—————" Fine oranges
 " Well roasted, with sugar and wine in a cup,
 " They'll make a *sweet* BISHOP, when gentlefolks sup."
Swift.

MUSTARD; the dutch *mostaerd* in a same sense; and seems as *moes t' aerd*; q. e. meat made to the point of the taste; meat rendered suitable to the fancy, in reference to the user or eater of it; *moes*, meat; *aerd*, genius, fancy, turn of mind; or it may be in relation to the green plant which produces it, and thus as *moes taert*; q. e. delicate pot-herb, sallad; where *moes* is pot-herb; and *taert*, delicate. A MASK; the dutch *masche*, *maske*, as that which hides, disguises the appearance of the person, seems grounded in *meê eysche*; with this asking is necessary, with this questioning come on; that is in order to know the wearer of

the mask he or she must tell you themselves; and *meê eysche* sounds *mask*; *eysche*, the part. pres. of *eyschen*, to ask; *meê* the one with the thing in point; hence the italian and spanish *mascara* and french *masque*! A BIT THE BETTER OR WORSE; used in relation to the food eaten; sometimes to the physick, dose, pill, medicine swallowed; seems the travesty of *er bit t' Hij bet t'ee'r. o'er w'hoore's*; *q. e.* the idea that a bit (a mouthful, a bite) is that which is required to pass us over to our Maker for our eternity (hereafter, future state) is a bite (a cheat, an imposition); *i. e.* it's a mere take in of the Friar's, when he tells us, his bolus (Saxon's type of the holy wafer), is the only thing which can take us to heaven; *bit*, *byte*, has, as with us, the sense of *a fraud*, a take in, as well as *bite* in the direct sense; *bet*, *bete*, bolus, mouthful; rest pre-explained and exemplified. From *bit* the dutch has its *bitter* and we our's, as that which imparts disgust, disagreeable feel, the natural consequence of *a bite*, or fraud; *his words were bitter*, and his words were disgusting, painful, are equivalent sentences.

A CREED; a faith, belief, religion; seems, *er ke rijd*; *q. e.* there's where the miserable are set to rights; heaven is where the wretched are put into the state intended by their Maker; there's where human suffering becomes peace and quiet. *Er*, as has been before explained, is the Heathen or Saxon type for Heaven, always pointing the finger upwards when he uses the word; *ke*, state of misery, distress, sorrow; *rijd*, past. part. of *rijen*, *rij gen*, to regulate, to set in due order, to arrange; *ke rijd* sounds precisely *creed*. The french equivalent is *croiance*; but that seems grounded in *croise*, *croix*, (cross, *cruz*, *crucis*) as that on which the Saviour suffered, and thus a term adopted by the Priesthood of that country along with the introduction of Christianity; and has nothing to do with our term, which is that of the natural-religioned Heathen Saxon. The latin has no equivalent either in sound or letter, nor has the

italian, except in the Monk-belatined phrase *il credo* (the credo) that is, the latin *credo* (I believe) with the italian article *il* (the), and refers singly to the well-known article in the Prayer Book, called *the Apostles Creed*. But *creed* is not confined to Christian Belief, any more than to that of the Chinese, Hindoo, Pagan, New Zealander, or any other set of individuals. *Credo*, *credere*, is evidently a due sprig of *credulity* and *credulous*, but has no relationship with natural religion or simple faith. The french *créance*, applies to money *une lettre de créance*, is a letter of credit. Besides the *e* in *credo* is single, not doubled as in *creed*.

“I love him not, nor fear him ; there’s my CREED.”
Shakesp.

A RAT ; in the sense of a shifter in previously professed principles ; seems, *er at* ; *q. e.* what is there has been induced to obtain food ; the difference you perceive is caused by the desire of providing for himself. *Er at* sounds a rat ; *at*, provision.

“Quoth Hudibras, I SMELL A RAT ;
“Ralpho, thou dost prevaricate.” *Hudibras*.

SWYPES (*swipes*), an unmodish term for an extra draught of beer ; seems, *sij w’hye p’s* ; *q. e.* that which restores the tired one ; the labouring person, and has no more relation to drink than to other restoratives. A FARCE ; as in the phrase, *it is all a farce*, and in the sense of, has nothing real in it, a mere imposition, joke ; seems, *er vaê’s* ; *q. e.* there you hear or see what is all a deception, trick, take in, trap, catch. Hence probably the application of the term to the additional entertainment to the already performed play. *Vaê*, part. pres. of *va-en*, *vangen*, to catch, to entrap, to take by trick ; *vaê’s* sounds as we utter *farce*. Johnson derives the term from the latin *farcire*, to stuff, to add seasoning to a sausage or pudding, but that’s the dutch

fasen in the same import. TO READ (formerly *radde*, *redde*, *rede*, *reed*) ; seems evidently the dutch *raeden*, to advise, to counsel, also to consult, to seek advice ; likewise to conjecture, to guess ; *to read a book*, is to consult a book, to seek counsel, advice in a book ; *to read a letter*, is in the same sense, and so is *to read a speech, a newspaper, &c.* *To read a man's mind in his face, countenance*, is to guess, conjecture his thoughts, way of thinking, intention. But *read* as in the phrase, *a well read man*, I take to be the dutch *reed*, prepared, fit for the purpose in point. *A read*, an admonition, is *er raed*, in the same sense.

"Up on a night Jenkin, that was our Sire,
"RADDE on his book, as he sat by the fire." *Chaucer*.

"Lo here (*in the Bible*) express of *wymen* may ye find,
"That *woman* was the loss of all mankind ;
"Then RADD he me how Samson lost his heers,
"Sleeping his Leman cut them with her sheers." *Idem*.

"I trowe no man he had the wit
"To connin my swevin (*dream*) REDE." *Idem*.

—————"My best frende I wende
"REDDITH me love, who shulde it me defende." *Idem*.

—————"Those about her
"From her shall READ the perfect ways of honour."
Shakesp.

"Who is't can READ a woman?" *Idem*.

"This READE is rife, that oftentime
"Great cumbers fall unsoft ;
"In humble dales is footing fast,
"The trade is not so tickle." *Spenser*.

A LEMAN (*Lemman*) ; an antiquated term for either

a woman or a man, according to the adjunct; a descendant of Adam and Eve; consequently in allusion to the Jew, Greek, and the Christian races; seems, *er leij'm man*; *q. e.* sin the road which brought in man; sin the way to the producing of Mankind, the way it was continued when brought in; the mode of keeping it up when here, that which, if stopped, would be the end of its continuance. Importing the commission of the forbidden act between Adam and Eve; which however if it had not been committed the world would have been a desert. That which is now committed according to law, and so far from being accounted *a sin*, is a *clerically* pronounced *duty*. *Ley, lij, lyde, leyde*, road, way, *via*; *er*, sin, fault, error, wrong; *'m, im, in*, brought, come in. The original phrase resounds into the travesty; evidently one of the many Heathen Saxon sneers; at the, to them, absurd propositions made for their conversion by the Papal Missionaries; and is as much as to say, why these fellows tell us we who consider ourselves the children of God, are now to consider ourselves the children of their Devil, and the act dictated by *Nature* for our continuance as that forbidden by our Maker and *Nature's* God.

"By yere eche Priest shall paie his fe

"For to encrease his LEMMAN's call." *Chaucer*.

"Now dere LEMMAN, quoth *she*, go and farewell." *Id.*

"*His* LEMMAN holdin opinly,

"No man so hardy as to aske why." *Idem*.

"And me the worthy meed unto *thy* LEMAN take."
Spenser.

"A cup of wine

"That's brisk and fine,

"And drink unto the LEMAN *mine*." *Shakesp.*

Johnson seems to adopt the dutch *leef* (*lief*) dear, and

man as the etymology, and says it was once written *leve*, *man*, with us; and thus as the french *l'amant*, the lover!

MOONSHINE; as when we say, *it is all moonshine*, and mean useless trouble of mind, in reference to some hopeless attempt; seems, *moê hun schie hye 'ne*; *q. e.* mere vexation of the spirit; nothing but trouble in the mind of them (him) in point. *Moê* the part. pres. of *moeden*, to revolve in the mind, to cogitate, think, keep active in the mind.

EVERY THING HELPS QUOTH THE WREN, WHEN SHE PIST IN THE SEA (*Cambd. rems.*); seems, *ijvere hij t'hinge hel' p's, quaê ho 's t'Hij ree'n w'hen schie'p hist in t'Hij sij*; *q. e.* showing zeal to bear among us the one who has invented hell for us, when all is over, is an offence to our Maker, in a place (country) where every one holds that when we depart from here it is to go back to his God; labouring to permit to be among us the contriver of the hell-story for our hereafter (the Friar), is blasphemy to that God to whom we are all certain of returning when all is over with us here. Original and travesty have an exactly same sound. The terms have all been explained. '*Phist*, sounds *pist*; *ree'n* as we pronounce *Wren*, where the *w* is no letter, any more than in *wring*, *wrung*, *wrong*, which sound the same without the *w*. **A LAMB**; seems, *el am*; *q. e.* for ever the dam (mother, ewe), in reference to its constant bleating for the mother-dugs; a quality rendered more remarkable by such noise, than by the silent desire for the same thing in other animals. *El am*, sounds a *lamb*, where the *b* is parergical as in *thumb*, *dumb*, &c. The dutch spell it both with and without the *b*; *lam*, *lamb*, in the same sense. **O! LAMB OF GOD HAVE MERCY UPON US**; seems, *Ho el am of God*; *heve mê er sij up hon u's*; *q. e.* each mother tells us that our being creatures for heaven is what we have from God, that this is a mistake in our mother, is a lie of your own; the

Saxon says, his having from childhood the assurance of heaven is as a promise from his Maker, that this is a heresy of his Mother's, is a fraud of the Friar's. *Am* and *Heve* are terms for Nurse, Mother; *mê er sij* (a mistake, heresy in her) sounds *mercy*. A LAMB as said in relation to some gentle conducted person, female; seems also *el am*; *q. e.* ever the mother; in the sense of, this is what is owing (due) to the good education of its childhood by the mother, and thus an early, never to be eradicated habit. *Ho el am* sounds *O lamb*; *h* no letter.

A BURIAL; seems, *er bij u rije al*; *q. e.* Heaven when you pass into your other state, is that which is ruled for all; there on high, when all is gone by with you here, is your ultimate fate; another form of the Heathen Saxon creed. THE BURIAL SERVICE; seems, *t' Hij bij u rije al, 's er wis*; *q. e.* your trust, that when all is over with you here, you go to your Maker is now made certain; in regard to the last duty performed to the body as a substance distinct from that which constituted the human being, *viz.* soul, mind, spirit; *wis*, known, assured, sounds the terminal *vice*. TO BURY; *toe bij u rije*; *q. e.* when you have done with here (this world) this is that which is done with you, is the custom, rule; what should be done. *To bury a cat*; "*a dog*"; "*in oblivion*"; are phrases where the term *to bury* is used analogically, as *to put out of sight*, to get rid of for ever; to cause to disappear. AS SURE AS YOU'RE BORN; a familiar expression for a presumed happening; seems, *als schie u're als u'r bo'r'n*; *q. e.* as it is certain you mistake when you tell us a sip will enter us into heaven, there on high (in reference to a sup or sip of the Friar's Chalice, as taking his Sacrament, and thus conversion to christianity by the Saxon). The heathen's type of a lie, falsehood. A RUM; as in the expression *that's a rum one*; fellow; seems, *er om*; *q. e.* wrong in his behaviour; *out of the way* in his doings, actions; *er*, wrong; *om*,

all about, in relation to person, action, and mind. But **RUM**, as the ardent spirit, liquor; seems, *rije om*; *q. e.* regulation at an end, due rule, conduct over, lost; in reference to that which the habitual use of ardent spirits leads to; *Mead* as the intoxicating liquor of the Saxon day. In both phrases original and travesty sound alike.

“ I’m grown a mere *Mopus*, no company comes
 “ But a rabble of tenants and dusty dull **RUMS**.” *Swift*.

Johnson says a *rum* is a cant term for a Country Parson! that, in regard to the liquor so called, he knows no etymology.

A **MOPUS**; a term applied to a person of dull melancholy absent habit; seems, *er moê’p hus*; *q. e.* here inquietude has an abode; there solicitude, trouble, anxiety abides; and **TO MOPE**; is, *toe moê’pe*; *q. e.* up to the point of melancholy, distress of mind, grief. *Moê*, the part. pres. substantized of *mo-en, mu-en, moeden, mueden*, to be in a painfull, unquiet state of mind.

“ What a wretched and peevish fellow is this king of
 “ England, **TO MOPE** with his fat-brain’d followers.”
Shakespeare.

“ Care only wakes, and **MOPING** pensiveness,
 “ With meagre discontented look they sit,
 “ And watch the wasting of the midnight taper.” *Rome.*

Johnson says, I cannot find out a probable etymology for this word.

MOONSTRUCK; disastrous state of mind; seems, *muê’n*’s *t’racke*; *q. e.* the trouble within is to the pitch of torment; inquietude of mind up to the point of anguish, racking. *’S t’racke*, sounds *struck*.

“ Intestine stone, and ulcer, cholick pangs,

“Demoniack phrensy, *moping* melancholy,
 “And MOONSTRUCK madness.” Milton.

Johnson says *moonstruck* is affected by the *Moon* !

AN ASTROLOGER ; the Fortune-teller ; now supplanted by the Gypsy ; *an as ter ho loge 'r* ; *q. e.* here's one who gets his living by lying about what is passing on high, in the sky ; and ASTROLOGY ; is, *as ter ho loge hij* ; *q. e.* that which is the work here, is his lying about what is seen in the sky, among the stars ; AN ASTRONOMER ; a star-gazing professor ; seems, *an as ter ho noë mē 'r* ; *q. e.* one whose necessities make him get his provision by means of what is seen in the sky, star-gazing ; in dutch *ster kijcker* ; *q. e.* star-spy. ASTRONOMY ; *as ter hō'n hie m'hij* ; *q. e.* with him the work is here to get his bread by what is seen passing in the sky, by the state of the Heavens. The scholastick sources of these expressions are the greek words *astron*, *astcer* (star), *logos* (word) *nomos* (law), and the greek has *astrologia*, and *astrologos*, as their compounds, but no *astronomos*. The two first greek terms are apparently used in a stigmatizing sense, as *astrology* and *astrologer* always are with us. *Astronomos*, as *astronomer*, is not a greek word. To me, I own, it appears the greek owes the above two terms to the primitive Saxon phrases here given. *Loge*, part. pres. of *logen*, *leugen*, to lie ; *noë*, *no*, *node*, *nood*, necessity, want. *As ter ho noë m'hij* sounds *astronomy* ; and *as ter ho loge hij*, *astrology*.

“ But all his fantasie
 “ Was turnid now to lerne ASTROLOGY,
 “ And couth a certain of Conclusions,
 “ To demin by Interrogations,
 “ If that men askid hym in certaine houres,
 “ Whan that men shuldin have or drougt, or shoures ;
 “ Or if men askid hym what shulde befall
 “ Of every thing, I may not reckin all.” Chaucer.

“ Now John, quoth Nicholas, I will not lie,
 “ I have foundin in mine ASTROLOGYE,
 “ As I have lokid in the Mone bright,
 “ That now on Munday next, at quarter night,
 “ Shal fall a raine, and that so wilde and wode
 “ That half so grete was nevir Noës flode.” *Idem.*

“ This man is fallen with his ASTRONOMY,
 “ In some wodeness, or in some Agony,
 “ I thoughtin ay wele how it shulde be,
 “ Men shulde not know of God’s *privite :
 “ Yet blessid be alwey the **lewde man
 “ That nought but only his beliefe can,
 “ So ferde another Clark with ASTRONOMY,
 “ He walked into the feldis to pry
 “ Upon the sterris, to wete what shulde befall,
 “ Tyll he was in a Marlepit yfall ;
 “ He saw not that.” *Idem.*

In the above extracts, both *Astrology* and *Astronomy* are used in a devinatory or fortune-telling import.

THE SAVIOUR; now used as synonymous with Jesus, Christ; seems, *t’ hij Saeije wie ho u’r*; *q. e.* the Friar tells us he is the one who takes you to Heaven; and thus a Heathen Saxon’s expression to his fellows while showing the usual Catholick crucifix, an Image seen in every street-corner and in every Monk’s hand, in Countries where the Romish Tenets are professed. The substantive of *to save* would be *saver*, and in such sense the french have translated the word into *Sauveur*, the equivalent in import of *Saviour*, with which in ground-sense it has nothing to do; The latin has no analogous term, and the italian *Salvator* is merely a christian’s name, as in that of *Salvator Rosa*, the well known

*Secrets; that which the Deity has not destined for human knowledge as not suitable to its intended state. ***Lewde* in the import of *common people* has been already explained; and so has *wode*.

Painter. *Salvator Mundi* (Saver of the world) is Monk latin. *Our Saviour*, as english, can only imply, and that technically, to the one we hold to be *Christ*; though in church phraseology importing, the one by whom our soul is to be saved from its scriptural destined infliction, the *saver* of the *soul*; but that's neither the letter or sound-sense of the word *Saviour*. *CHRIST*; the object of the Christian's Faith, is not the subject of the ensuing etymological article; but the term *KERST*, still used by the Dutch as its equivalent; and which seems, *ke'r hist*; *q. e.* denounces misery for the next world; the one who bespeaks a state of distress for our next existence (*i. e.* Hell). A Heathen sneer at the Friar for asserting among them the Bible denunciation on the sin-born race of Adam and Eve, for doing that, which if it had been omitted to be done, would have extinguished Mankind some time ago. Adopted, since the loss of the original phrase, and now used as a combined term, for the equivalent of the Greek *christos*. *CURSE*; seems, *ke'r hisse*; *q. e.* there an imprecation of misery; hence the A. S. *kurs*. *Ke'r hisse*, sounds *curse*, as *ke'r hist*, does *curst*. THE CURSE OF GOD, seems, *t'hij ke' r, soff gehod*; *q. e.* the Friar says, the Heathen Saxon's next world is a state of misery; but let him take a sup (of the Chalice) and he is mounted to Heaven; let him sip of my Cup and up he goes; *soff*, the imperative of *soffen*, *suffen*, to sup, to sip; *gehod*, is mounted, raised on high, and sounds *God*.

A BALLAD (spelt by Chaucer *baladē*); a street song; seems, *er bal hadde*; *q. e.* by this a circle is made; here's that which causes a surrounding crowd; as any one may see who happens to meet its singer in the street. The term seems the ellipsis of *a ballad singer*. *Bal*, has the import of *a bundle*, type of *a crowd*, and also of *a ball*, type of a circulating form; an unbroken circle. *Bal hadde*, sounds *balade*. Hence the italian *ballata*, as the dance performed by the singers of its tune or cadence step, still usual in Spain and Italy

among the unsophisticated unmodish classes. **SCARLET**; the standard type of red tints; the dutch *scharlaet*, which seems, *schara laet*; *q. e.* that which the wound (fresh scar) lets out, emits, exhibits; and thus in relation to *blood*, as the visible practical mark of all other shades of **RED**. *Schare, schaere, scheure, schere*, scar, rent, rupture, tear, wound; *laet*, pres. of *laeten*, to let out, to bring into view, to let loose. **A FAGOT**; seems, *er facke hot*; *q. e.* there's that which becomes a torch light; that serves to light; set on fire. When the term is used in the sense of a soldier who supplies his place by another hired for the purpose, it is the same phrase; *vacke*, having the import of *torch, flambeau*, means of light; and also that of money-box, purse, type of money; so that the last phrase is as money, or one hired for money, succeeds, does as well as the hirer in person. **HOT**, the pres. of *hotten*, to take place, also to succeed, to do the requisite. *Ck* exchanging dialectically with *g*, has been repeatedly exemplified in this Essay. Hence the french *fagot*. *Sentir le fagot* (to smell of the heretick) refers to the then custom of the Inquisition burning Jews and Dissenters; *conter des fagots* (to talk a heap of trumpery stuff) refers to the little value and variety of pieces of the stuff composing a *fagot*. **TO PALM**, as to touch with the palm of the hand; to paw; seems, *toe palm*; *q. e.* the palm of the hand put to, brought in contact with, as when we say, *how he paws his meat*; *his woman*; *child*, &c., *about*, and mean, how nasty he is to do so before us. But *to palm*, to impose up, to stuff, cram, a person insinuatingly; seems, *toe Paheer 'm*; *q. e.* to act, to introduce, to play the part of a Friar; to do what the Friar does; *viz.* to humbug us; endeavour to impose upon us; and thus a Heathen Saxon expression. *Parheer 'm*, sounds precisely as we pronounce *palm*; which is as *parme*; *parheer*, a Romish parson, priest. **A COUSIN**; the dutch *kosijn*, which seems, *er kos Hij, n*; *q. e.* there choose among all those God has produced here; fix upon any fellow-creature our Maker has sent into this world; inferring

all are of one descent, blood, parent; creatures from the same Maker, God, Deity. And, in fact, unless modified by first, second, third, &c., the term *cousin*, imports all the descendants of Adam and Eve, or of any other first made *he* and *she* human beings. And the latin *consanguineus* (cousin; whence the span. *consanguineo* in the same import) implies *of one blood*, in indefinite degree of relation. The Judge who condemns the convict to the gallows, puts to death one of his kin, his *cousin*; and the *king* who confirms the sentence does the same. Hence the french *cousin*; but the italian *cugino*, in the same import, has evidently a different source; probably an Etruscan term. *Cousinage* (cousinship) is used by Chaucer in the sense of kindred, relationship as to kind. *Cousin*, in french has also the import of *gnat*, the little biting insect which extracts blood for its food, and is probably in the sense of that which then has some of the blood of those or of that which it has bitten, in it. Menage derives the term from the latin *culex*! The terms the French derive from punning equivocating imports are endless, of which *boulverser*, is an instance already explained in this Essay. *Kos*, *keus*, the imperative of *kosen*, *keusen*, to choose, chuse.

A PRINCE; the dutch *prince*; seems, *er prim's*; *q. e.* there the top, summit, point, that which makes the top, point, and thus the *head* of the object in view; *m* and *n* interchange in a same language, *im* and *in* are a same word in dutch, and so are *inbijt* and *imbijt* (breakfast). *The prince of a country* is the head individual of a country, the chief of it, without relation to sex; subsequently used for *nominal rank*, distinction. From the same *prim*, *priem*, tip top, point, summit, we have our *prime*, chief, best of the kind, head of the sort; a *prime minister*, is the head, chief of the ministers in point of station, though he may be and often has been the greatest ruffian of them all or any of his fellow-creatures in the country; *prime fruit*, meat,

&c., are the choicest of their sorts; *the prime of day*, is the point, the first glimpse of day; hence the latin *primus*, *primæ*, *prima*; *prima virorum*, of the first quality of mankind; *primo manè*, point of day. *The prime of life*, is the choicest period of life. In dutch *primende mane*, is the new moon, its first appearance. In latin *primatus*, is the chief, and the same with our *primate*; *frugum primitiæ*, the first fruits, &c. *The prince of puppies*, is the chief of the coxcombs, and the travesty of, *t'hij prince of puppe hij's*; *q. e.* have done with calling him prince, he is a doll, mere dressed up figure; *puppe*, *poppe*, doll, poppet, puppet.

"Oh most renounid Hercules with all the pompous boste
 "This PRINCES toke The prisoner and put to flight thine
 hoste." *Chaucer*.

"Esau founded a distinct people and government, and
 "was himself a *distinct* PRINCE over them." *Locke*.

"Queen Elizabeth A PRINCE admired above *the sex*
 "for her *princely* virtues." *Cambden*.

"A PRINCE of great courage, but foster'd up in blood
 "by his *naughty* father." *Sydney*.

TO WASH THE BLACKAMOOR WHITE; seems, *t'u wasche*! *t'Hij blycke er moor wyte*; *q. e.* keep the washing-affair (baptizing-concern) to yourselves, it seems to us Heathen-Saxons as reproaching our Maker with having sent into the world a set of *Sows* intsead of *us men*; a set of dirty beasts instead of human beings. *Wasche*, the part. pres. of *waschen*, to wash, the Saxon type of the then form of anabaptist-christening, which is by wash-tub immersion as representative of the original river-sousing, not that of the finger-drop; Jesus stood in a river for the purpose; *wyte*, part. pres. of *wyten*, to reproach, to accuse of. Since the loss, by course of time, of the original form and *sense* of the

saying, that of *sound* has been adopted, in the import of, a fruitless attempt, an impossibility. But could such attempt as that implied by the *travesty*, have ever entered the head of a human being? or have been adopted as a national proverbial saying if it had? *Moor*, *moer*, *morre*, *mor*, sow, *scroph*, type of the dirtiest of beasts, the filthiest of animated beings. *Moor*, has also the import of *Moor* (one of the black race of Man); and also of *moor*, as a marshy place. Original and *travesty* sound alike. Another Heathen's rap on the Friar's knuckles. A *DELIGHT* (formerly *delite*); seems, *er dele hyt*; *q. e.* this is where all that troubles is parted off; here all that vexes, disturbs, is cut off. And, in human existence, what can transcend the moments of such state? Pleasure in action requires exertion, and, of its nature, cloyes by duration. But a mind *at rest* precludes cessation, for then, it is no longer that of *delight*. Hence the italian *diletto* in its substantive sense; but in its adjective sense of *beloved*, as in *diletto figlio*, beloved son, in latin *dilectus filius*, I take it to be, *die el echt*; *q. e.* this the one who attaches me to him; this is that which binds to it; and sounds *dilect*; *us*, is the latin masc. nom. terminal added, and makes *dilectus*. *The delight of my life*, is the greatest happiness I know in life; but *love* admits, indeed implies, *degrees*, distinctions; while to *tranquility* no shade or degree belongs. *Dele* pres. pot. and part. pres. of *delen*, to divide, separate, cut assunder; *hyt*, pres. of *hyen*, to torment. *Dele hyt*, sounds, *delight*.

"This was their most besynes, and all other *DELITES*,
 "And eke this world's ryches they set at litel price."
Chaucer.

A *SANDAL*; the dutch *sandaele* now in common use supplanted by the shoe; the *sandaele*, *sendaele*, *sindaele*, in a same import, and seems, *er sa (se, sij) 'nd ael*; *q. e.* there's that on which what terminates us as we are made (*i. e.* the sole of the foot) is set on, put upon; this is what

the termination of the person stands on; and has not that reference, which *the shoe* has, to other than *the sole*. *Sa, se, sij*, are equivalent ground-syllables expressive of *self-presence*; *ael*, final, terminating, the extreme of the object in point, its extremity; an import usually bestowed on *THE BOTTOM*, (the rump), but usurpedly, for that I take to be, *t' hij bott'om*; *q. e.* for casting the person upon; for mankind to throw upon, to rest the person, body on; or it may be as that part of the person protuberating more than the rest of the human back part. *Botte*, the part. pres. of *botten*, to come with a bump on, to throw down forcibly; also to protrude; *om*, for the purpose. But *BOTTOM* (formerly *bothom*): the extreme point of profundity, reach, depth in the object in point, is the dutch *bodem* in the same sense. We say *the bottom of a ship, the sea, a tea-pot, an argument*, and mean that which is the deepest, profoundest part of it; a sense that can have no relation to *the rump*, below which are the thighs, legs, and feet in all animals.

"But er that he had half his course isailed,
 "I ne wote why, ne what mischannce it ayled,
 "But casuelly the *shippes* BOTHOM rent,
 "And ship and men under the water went." *Chaucer*.

"And commaunded them, that they shulde take not-
 "thing unto their jorney, save a rodde only; nether
 "scrippe, nether breed, nether mony, nether pourses,
 "but shulde be *shood with SANDALS*." *Tyndale's N. T.*

A SEPULCHRE; tomb, grave; seems, *er se'p hulck*
er; *q. e.* self gone up (to Heaven), the hulk (shell,
 case, outside cover) is there, in that place; the soul
 ascended to its next world (the unseen abode of the
 Maker) that which held it, is in the place you see; *er*,
 (there, indefinitely) obtained with the Saxon *it's* import
 by the accompanying direction of the finger when

uttered ; either *upwards*, and then implies *Heaven*, or *downwards* and then implied the *place, spot*, in view. *Se*, self, soul ; *hulck*, hulk, outside cover, case ; the *hulk of a ship*, is its outside case, cover, building, and sometimes used as the vessel itself. Hence the french *sepulcre*, the italian *sepolcro*, the latin *sepulcrum*, and spanish *sepulchro*. *SEPULTUS*, the latin term for *buried* ; seems, *se'p, heult' as* ; *q. e.* the soul, self in heaven, the carrion into the ditch, hole in the ground, grave ; that which constituted the human being having returned on high, the carcass, carrion is for the hollow in the ground, the grave. *Heulte, holte*, ditch, hollow in the ground ; *as*, carrion, food for worms. The original phrase sounds as we pronounce *sepultus*. A *SEPULTURE* ; an interment, burial ; seems, *er se'p, heult u er* ; *q. e.* the man in heaven, that which held him goes there, in that place, in the ground ; yourself returning to your Maker, that which combined you, kept you together, made you the being we saw, is there, in the place there, the spot you see. *Heult*, the præter. part. of *heulen*, to bind up, keep, hold together, hence the latin *sepultura* and italian *sepoltura*. *SEPELIRE* ; the latin term for *to bury* ; seems, *se'p, el Hye rije* ; *q. e.* self in heaven, this is a rule with every Saxon ; when our fellow-creature is dead, what you see doing here with the corpse is our custom ; and is as the expression of the heathen to the chance bystanding stranger. Original and the above latin infinitive travesty sound precisely alike. The french *ENSEVELIR* (to bury), seems, *een sij here el hier* ; *q. e.* the one ascends, the other remains here, where you see, in the ground ; the soul mounts, the carcass stays behind for the grave ; in relation to a *burial* then going on. In all the above phrases it should be remembered *h* is a mere aspirate and no letter ; and that like all other original phrases their sound-travesties are subsequently used in a metaphorical and analogical sense in social intercourse. The latin has, *se vino et epulis sepepire* (to bury the Man in the Gormand). The french has, *s'ensévelir*

dans le solitude ; le chagrin (to bury the Man in loneliness ; in sorrow, grief ; to forget the social duty by indulging in retirement ; useless regret). The spanish has *resuscitó las casi sepultadas discordias* (it revived dissensions almost buried in oblivion, forgotten). A HULL ; seems, *er heule* ; *q. e.* there the binding ; that which keeps, holds together the object in point. *The hull of a ship*, is that which holds the remainder, contents, substance together ; makes it what we see it to be ; and the *hull of a nut*, is its shell. *Heule* the part. pres. of *heulen*, to bind together, to compaginate, make compact. See article BURIAL in this Volume.

"He dyed when I came fro Jerusalem
 "And lyeth in grave under the *Rode-beme ;
 "Al ne is it not his *tomb* so curious
 "As was the SEPULTURE of Darius,
 "Which that Apelles wrought so sotilly." *Chaucer* :

"And yerly in the morninge, the next day after sabboth
 "day, they came unto the SEPULCRE when the sun was
 "risen ; and they said won to another, who shall rolle
 "away the stone from *the dore* of the SEPULCRE ?"
Tyndale's N. T.

"Deep in their HULLS our deadly bullets light
 "And through the *yielding planks* a passage find."
Dryden.

*Whipping-post, the dutch *roed-boom* ; *roed*, rod ; *boom*, stick, beam, indefinitely from *the twig* to the *tree*. A Heathen Saxon type of the Egyptian crossed post for punishment infliction, subsequently used by the Christian in the absolute sense of that on which his Saviour suffered. Hence the adoption of *The Holy Rood* for certain Churches, and Holy Places, Palaces. *Rood* is there the sound travesty of *roede*, rod, stick for punishment. *Boom* and our *beam* (formerly *beme*) are a same word.

A DANDELION ; the meadow weed so called ; seems,
er d'hand hij lye on ; q. e. this is the time which

brings on suffering to the Saxon hand; when this appears it announces the season of hard work to the cultivator; in reference to the appearance of its flower upon the departure of winter (the time of torpor) and thus as the signal of the field working season come in. Johnson derives it from the french *dent de lion* (lion's tooth) a mere translation from the sound-sense of our own term.

"For cowslips sweet, let dandelions spread,
"For Blouzelinda, blithesome maid is dead." *Gay*.

A PUN; a misuse of words; a fraudulent misapplication of their common import; now used in a playful and harmless sense; seems, *er Pije on*; *q. e.* that's the Friar himself; there's the introduction of the Monk upon us; that's the game the Missionary plays; a Saxon retort to some equivocal doctrine broached by his neighbour; and is in allusion to the Missionary's, to him, inconceivable dogma that the Sacrament-wafer, instead of being the bit of crust the Saxon took it for, was in fact a compound of the persons of his Trinity, as well as of all mankind in all generations, and the only passport to the abode of their Maker into the bargain. And what truer type of a *pun*? or fraudulent abuse of words, when combined with the profit and influence it gave the Friar. *Pije on* sounds as we pronounce *pun*, which is as *pon*, the *u* sounding as in *thumb*, *dumb*, *drum*, &c. not as in *tune*, *flue*, *you*, *young*, &c. No other language, known to me, has any word of equivalent import, resembling in letter or sound this term. A DUN; an applicant for a performance of an engagement, a virtual promise to the claimant, a due or just debt, claim; seems, *er dij on*; *q. e.* there's what you bring on thyself; that's your own bringing on; implying by non-payment; taking on credit instead of paying ready money as you ought to have done. TO DUN A MAN TO DEATH; as to give him more of your presence and talk than is supportable by him; seems, *toe dij on*

er m'an toe d'ee's; *q. e.* have done with introducing (cramming) yourself there, for by it all propriety is at an end; make an end of your visits there, you are transgressing the bounds of established (admitted) custom; *d'ee's* sounds *death*. TO TEASE A MAN TO DEATH; *seems, toe t'ijse er m'an toe d'ee's*; *q. e.* have done with this repulsive conduct to me, for by it you will put an end to all that is proper, right; implying it will provoke the speaker of the phrase to do that which is not customary, thrash him, spit in his face, quit his company, &c.; but as *ee* means both that which is right and likewise marriage, the phrase may be as a threat for the fair one's treating the speaker of it so savagely as might induce him to break the intended match; *t'ijse*, sounds *tease*. FUN; trick, play, amusement, originating in, or from, the object in point; *seems, vond*; *q. e.* trick contrivance, invention, something found in, out, or by the one in point, implying for a due purpose; the substantive of the verb *ick vind, ick vond* (I find, I found). TO STUN; to obliterate natural faculty, power of mind and body; *seems, toe steune*; *q. e.* support at an end, all that kept up in mind and body gone; hence one in a helpless, hopeless state for the moment, time in point; hence our obsolete *to astone*, now *to astonish*, and french *etonner*. *Steune, stone*, prop, support, sustenance. For *pun*, Johnson says he could detect no source; *dun*, he derives from (what he calls the A. S. verb) *dunan*, as meaning *to clamour*; but there is no such word in that dialect; *fun*, he says, is a *cant* word, a too frequent make-shift with him. *Toe* (at an end) sounding into the infinitive preposite has converted, with *us*, *toe steune*, into *to stun*. DUN as in *dun-colour*, a dun-coloured horse, &c.; *seems, dij on*: in the sense of imagine to yourself, take into your head, and thus as left to your choice what you shall call the object so distinguished; implying a fancy, or nameless shade of colour, one that language has no adopted word for; and such is a dun-coloured animal or object.

"It grieves my heart to be pulled by the sleeve by
"some ruffianly DUN, with, "Sir, remember my bill."

Arbuthnot.

I DON'T CARE A PIN FOR YOU; seems, *Hye d'ho'nt ke er, er Pijc'n, Foije'r um*; *q. e.* the Saxon's Mother tells him that his belief in being destined for Heaven (his natural religion) will be the cause of woe (that not being a Catholick Believer will ensure his going to hell) is a thing brought in (invented) by the Missionary (Friar). I DON'T CARE A FARTHING FOR YOU; seems, *Hye d'ho'nt ke er, er Vaêr t'inge, Foije'r um*; *q. e.* the Saxon's Mother assures him the idea, his belief of returning to his Maker, being a cause of his going to the Friar's Devil, is all an affair made up by the Father (Monk); an invention of the Popish Priesthood. I DON'T CARE A STRAW FOR YOU; *Hye d'ho'nt, ke er er stier auwe Foije'r um*; *q. e.* the Saxon's creed is, he returns to his Maker (is received back in Heaven, from whence he came), and hears from his Mother's lap, that the Friar's hereafter of woe (hell) is that by which he rules his country (the place he belongs to; the dominions of the Romish Faith). *Ke*, state of misery; *er*, the world to come; the three foregoing originals and travesties sound precisely alike. *Care a pin*; *care a farthing*; *care a straw*; are none of them English; have no meaning, are nonsense in it.

A WATER-WAGTAIL; seems, *er waere teere wage teelee*; *q. e.* the seeing its food produces quick motion; there's that in which the sight of its worm (insect) begets nimble action all over it, in reference to the trip of the bird and accompanying action of the tail-plume. *Waere*, part. pres. of *waeren*, to be aware of, to see, to observe; *teere*, part. pres. of *teeren*, to feed, to make food of, to eat; *teelee*, pres. pot. of *teelen*, to produce, to beget, to bring out. *Waere teere*, sounds as we pronounce *water*; rest pre-explained. The dutch of to-day has the term *Quick-steert*, for the

same species of bird; *quick*, lively, nimble; *steert*, tail. From *quicken*, *quecken*, we have our *quake*. *Quick*, has been already accounted for in another part of this Essay. *Wage*, part. pres. of *wagen*, *waegen*, to wag, to set in motion, to set forwards; whence the dutch *wagen* (coach), in a substantive form; and our TO WAGE, to put in action, to bring into effect, as in the phrase *to wage war*; hence also A WAGER, as the setting in motion, causing the contest or trial of power between the objects in point; and without a previous movement or motive, how is a contest excited, caused? and here *the motive* is in an indefinite sense and may relate to effect resulting from any trial of power. A WAG; a ceaseless, restless, gesticulating talker, belongs here, as one whose body, limbs and tongue are never quiet but when their possessor is asleep. *I could not wag*, and *I could not stir, move*, are equivalent expressions. From *wagen*, the dutch has its frequentative *waggelen*, and we our *waggle*. To this stock I suspect the dutch *waegen*, *wegen*-(to weigh, formerly *to wage*) also belongs; *to weigh a thing*, is to determine, what is wanted to be decided, by contrasting motions; one up, the other down, and thus to learn, to arrive at the point by *motion*, moving; what else is *to weigh*? *to weigh an anchor*, is to move it from where it was before. WEIGHT, is the dutch *wight*, *wicht*, *gewicht*, that which has existence, indefinitely; and what can exist as a visible substance that has *no weight*; or makes no impression either physically or morally? The dutch for *scales*, instrument for *weighing*, is *waege*, that is moving; that the use of which consists in its contrasting motions, up and down. A MAN OF WEIGHT; seems, *er m'an of w'heet*; q. e. there's that of which it is talked, one who is the subject of general conversation, and thus a man of consequence, importance in society; *w'heet*, sounds *weight*. Here evidently belong also the dutch *wege*, (way) as well as our own word; as that on which, or by which it is moved, gone on by. *To weigh upon*

the mind, is to move it, affect it, move it morally up and down.

"All that pass hiss, and wag their heads at thee." *Bible*.

"Stately worthless animal,

"That plies the tongue, and wags *the tail*,

"All flutter, pride and talk." *Swift*.

"'Tis merry in the hall when beards wag all." *Shakesp.*

"I can counterfeit the deep tragedian,

"Tremble and start at the WAGGING of a straw." *Id.*

"A counsellor never pleaded without a piece of pack-thread in his hand, which he used to twist about a finger all the while he was speaking; *the* wags used to call it *the thread* of his *discourse*." *Addison*.

"We must those who groan beneath the WEIGHT

"Of age, disease or want commiserate." *Denham*.

"How to make you suddenly an answer,

"In such a point of WEIGHT, so near mine honour!"
Shakespeare.

"See Lord, the sorrows of my heart,

"Ere yet it be too late;

"And hear my Saviour's dying groans,

"To give those *sorrows* WEIGHT." *Addison*.

"Thus spoke to my lady the knight full of care,

"Let me have your *advice* in a WEIGHTY affair." *Swift*.

TO BE TAKEN SHORT; now used in the sense of to be stopped unwillingly, by surprise, unexpectedly; also by the necessity of bowel-relief (in french *être gêné*); seems, the sound travesty of *toe Bijeteke hen schort*; q. e. to the Industrious Saxon the Man in the Petticoat

(Gown; the Friar) is a mere bloodsucker, tick (that which sucks the blood of another as its mode of living; a Saxon type of the intruded food-extorting Missionary). *Teke*, a tick; *teke hen*, sounds *taken*; *Schort*, petticoat, gown (*jupe*), type of the Popish Priesthood, the members of which never appeared in Catholick countries in any other garment, and still do in the unreformed regions of Popery. In literal sense the expression has no meaning. A YEAR; the dutch *jaer*, which seems, *gaere*, the pres. part. of *gaeren*, *geeren*, *geren*, to gather, to collect, to combine in a same body or sense; here in reference to the customarily expressed subdivisions of time, such as instants, moments, minutes, hours, days, weeks, fortnights, months, seasons, spring, summer, autumn, winter; and for beyond which space of time, we have no other distinctive term belonging to our dialect. *Century* and *Millenium* are foreign loans, subsequent to the Saxon period. The dutch has the term *jaergetyde*, i. e. the time which comprehends the seasons, stages, periods, times of the year. And our, now, technical phrase of, A YEAR AND A DAY; seems, *er jaer hand er d'ee*; q. e. when you have the *year* over, you have *eternity*; when you have seen the *year* out, *hereafter* is all that is left; implying, beyond that for the included seasons and their component periods, the Saxon had no other form or term to express the duration of time, except eternity. And what is *eternity* in point of meaning but the negation of any, but arbitrary, divisions of the uniform course of time? The dutch has the phrase, *jaer ende dage*; of which I take the true translation to be, the year ending, dawning begins; *dawning* being as the indefinite coming of day, and thus *days* without end, which is *eternity*; *ende*, the part. pres. of *enden*, to finish, end; *dage*, the part. pres. of *dagen*, to dawn, to begin the day-time. *Ende*, has also the import of *and*, the conjunctive particle. *J*, *y*, and *g*, interchange dialectically, as in *jaer*, *year*; *galoes*, *geloës*, *jalous*, *jeulous*, and the italian *geloso* are one word; so are the dutch *geven*,

and our antiquated *to yeve*, and present *to give*; as well as *geeren*, and our *to yerne*, as to long for to have; our *garden*, the french *jardin*, italian *giardino*.

" See the *minutes* how they run,
 " How many *hours* bring about the *day*
 " How many *days* will finish up the *YEAR*,
 " How many *YEARS* a mortal man may live." *Shakesp.*

The dutch has the verb *jaeren* (to become older; to increase in years) for which we have no equivalent verb in sound and sense.

To VOID; to empty, to clear out, seems, grounded in *wyden*; *q. e.* to make room, to go farther off, from, to detach, to loosen, relax; and thus, by so doing, to leave the place empty that was before filled, occupied by the object in point; with which our *to widen* is a same word. *He voided up his dinner*, is he emptied his dinner upwards from where it laid, and thus made room for another, or something else which suited his stomach better. *A void space*, is an empty space, a place left for filling up, unoccupied. VOID, the substantive, infers complete emptiness, perfect vacuity; and is the past part. of the above *wyden*; *viz. wyd, genyde*. Hence the french *vider*, and italian *vuotare* in the same import; also, probably, the latin *vitare*, to go aside, to avoid, and thus to leave the place, space, spot, empty, unoccupied; as well as our own TO AVOID; which seems, *toe er wyde*; *q. e.* farthered, distanced from where it was, that occupied gone from, and thus the space before occupied left empty, gone from.

" Excrements smell ill to the same creature that
 " VOIDETH them; the cat burieth what she VOIDETH."

Bacon.

—————" With what power
 " Were first the unwieldy planets launch'd along
 " Th' illimitable VOID." *Thompson.*

“ And Jesus **AVOYDED** with his disciples to the See,
 “ and a great multitude followed him from Galile and
 “ from Jewry.” *Tyndale's N. T.*

Wide from the truth, is the truth departed from, left back, at a distance, set aside, transgressed, gone away from.

FORTUNE; the dutch *fortuijne*, *fortuin*; seems, *Foije'r t'u in*; *q. e.* Mother to you here; the one who brought you into the world, into existence here; hence as that insured by Nature of being the producer of its issue, while to all else Nature has allotted no such certainty; thus the Sovereign Mistress of that which to all the rest must be matter of guess, accident, chance, compared with her nature-gifted certainty. The additional wheel and blindfolding bandage, are the supererogatory typifications of the Painter and Statuary. **FORTUNE** is thus as the superior of *Chance*, not its subject as all else is in this all-important regard. *A fortune*, while possessed is a *certainty*, a fixed lot, that which has happened to the one in point, no longer a chance. *Good Fortune*, is good made a certainty; *bad Fortune* the reverse. Hence the latin *Fortuna*, idealized by the Poet as the Goddess to which the department of human events is allotted. *Dea cæca* (the blind Goddess); *fortuna ridens* (smiling fortune); *fortuna adversa* (adverse fortune); *fortuna ferrea* (iron-handed fortune); *fortuna domina* (fortune the Sovereign Mistress), are all classick expressions of the Roman Poets. The Italian says, *Fortuna e dormi* (if Fortune is on your side you may go to sleep; get into your bed and trouble yourself no more). Hence the obsolete verb *to fortune*, to happen, to take place. The latin *fors*, chance; seems, *foij'r's*; *q. e.* there's the mother; in the sense above accounted for. *Quid aliud fors? quid Fortuna? quid casus? quid eventus?* *Cic.* [in what does the difference consist, between lot, fortune, accident and happening?]. A **LOTTERY**; the

dutch *loterije*; in the same import; and seems, *er lete rije*; *q. e.* that's a place where all due order, regulation, order of things, is at an end; implying a place where all depends upon, chance, luck, good or bad *Foije, voije*, Mother; also womb. *Lo*, place, whence the latin *locus*, italian *loco*, and spanish *luego*.

" FORTUNE, that arrant *whore*,
" Ne'er turns the key to the poor." *Shakespeare*.

" Take me, take me while you may
" FORTUNE comes not every day." *Engl. Opera*.

" Hit FORTUNED that when Jesus was come agayne, the
" people receaved him." *Tyndale's N. T.*

" Let high sighted Tyranny range on
" Till each man drop by LOTTERY." *Shakespeare*.

A MAGPIE; the well known bird; seems, *er magpye*; *q. e.* there's a kin to the Friar; a relative of the Man of the Cowl; in allusion to the mischievous habits of that bird, in dispoiling the gardens of the homestead, as well as to its black and white disparted plumage, as the analogous type of the *white* surplice and *black* gown, the garb of the officiating Monk, and corresponding endowments of the one, as well as of the other, of which A PIE, in the same import, is the ellipsis. A PIE, as the table comestible, is also the same word, *viz. er pye*; *q. e.* there's the Friar; his very image, himself; in allusion to the aptitude of the dish for the reception of any variety of eatable contents such as meat, fruit of all sorts and kinds, in all shapes and pieces, and of a like aptitude in the Friar of putting up with whatever was given or offered him or extorted by him from his dupes; from the use of their wives, horses and houses down to their gift-victuals of all sorts; all which medley he received and used without grimace or difficulty. *Mage, maege*, a kin to, *affinis*

Johnson derives *pie* from the french *pied* [foot], because in some places in England *an apple-pasty* is called *an apple-foot* !! The above phrases are evidently among the sneers of the Heathen-Saxon at the intruding Missionary.

“ The Raven croaked on the chimney’s top,
“ And *chattering* *PIES* in dismal discord sang.” *S.*

“ From thence of course the figure will arise,
“ And elegance adorn *the surface* of your *PIES*.” *King.*

Johnson derives *maggie* from *pie*, *pica*, lat. and *mag.* contracted from *Margaret*, as *phil* is used to a *sparrow*, and *poll* to a *parrot* !!!

THE BELLY THINKS THE THROAT IS CUT ; *Camd. rem.* ; seems, *t’hij belle hij t’incke’s t’hij t’ roet ijse kutte* ; *q. e.* have done, you Friar, with bellowing a state of punishment for us Heathens, have done with imputing the horrifying sut and smoke-affair to *Cunnus* (Woman); *Roet ijse* (horrifying sut), a Heathen type of the Fresco paint of the Missionary’s Hell ; *sut* infers fire, as its cause, that without which it could not appear ; *roet* and *soet* (sut) are equivalent terms in dutch. Rest pre-explained. *Kutte* is the Teutonick [Dutch] term for *Cunnus*, the classick type of *Woman*, with the Roman ; with the Saxon the popular equivalent. Another Heathen repartee aimed at the Friar for his biblical and ungallant imputation of the Sex being the cause of damnation to Mankind. A doctrine as unknown to him till the Missionary’s arrival, as to the New Zealanders of to day till intruded upon them by us. *T’roet*, sounds *throat* ; *belle hij*, *belly*. *Belle*, part. pres. of *bellen*, to roar out, bellow.

THE BOAT CAPSIS’D ; now used in the sense of the boat overset ; *t’hij boet*, *Ka’p sij ysd* ; *q. e.* let the

Saxon repent (convert from Heathen to Papist) and the Friar gives up his being to be horrified, remits his soul being racked by his devil. *Capsis'd*, has no other tense in our language, neither is it ever used but as above. *You capsize*, is not english; nor do we ever say, the ship, man of war, house, horse *capsis'd*. To me an evident proof of the above expression being a sound-sense travesty of a bygone phrase at an earlier stage of our language. Johnson has not the verb in his Dictionary, nor has any etymology ever been attempted for it. *Boet*, imperat. of *boeten*, to repent. The import of *upset* having been imparted to *capsise* by the above travestied expression, the word is now jocularly used in regard to the *overturning* of any carriage. *He was capsised*, infers the one in point was *overset* in a carriage.

BAREFAC'D; that which excites dislike, disgust, animosity; *bee'r vee its*; *q. e.* what is bleating out there excites aversion; that which is saying, uttering there provokes disgust; and sounds as we pronounce *barefac'd*. A term never used but in a vituperative import; we may say, *that's a barefac'd lie*, but not, *that's a barefac'd truth*; *a barefac'd job*, but not, *a barefac'd kindness*, mercy, &c. *Bee*, part. pres. of *been*, to bleat out; *its*, pres. of *itsen*, *hitsen*, to excite; *vee*, hatred.

"It is most certain that BAREFAC'D *bawdry* is the "poorest pretence to wit imaginable." *Dryden*.

Shakespeare puns upon the travestied letter-form of the word in the following passage.

"Your french crowns have no hair at all and then you "will play BAREFAC'D." *Mids. Night's dream*.

Johnson derives the term from *bare* and *face* !

TO ABOMINATE (formerly *to abhominare*) ; seems,

t'u heb-ho mij n'heete; *q. e.* hold within yourself, Heaven has said no to me; deem it that which your Maker has forbidden you to do, see or hear; in reference to the subject in point; *heb-ho*, sounds *abo, h*, no letter; *mij n'heet, minate*. Hence the latin *abominare, abominatus*, as well as our own, french, italian and spanish correlative verbal, adjective and substantive formations. *An abominable act*, is an act repugnant to the natural feeling of the one who uses the expression, though it may not be so to that of its perpetrator; individual natures being as various and distinct as faces and makes, but combining in general result the purpose of their Ordainer.

"That which men magnifie, is ABHOMINABLE in the sight of God." *Tyndale's N. T.*

"Pride goes hated, cursed, and ABOMINATED by all."
Hammond.

A CUSHION (formerly *cushin, coshon*); seems, *er kue schie on (in)*; *q. e.* that on which chewing is promptly performed; there eating is conveniently carried on; and thus as the pillow on which the person rested during the meal, refreshment, or bed time; now supplanted by the chair or couch. Hence the dutch *kussen*, the french *coussin*, italian *cucino* and spanish *coxino*. *Recumbere mensâ* (to lie down at the meal) was the Roman's phrase for, *to sit down to dinner*. *Kue*, part. pres. of *ku-en, kuwen*, to chew, to eat; *schie*, promptly, suitably.

"He bracyd him by the myddil, and preyd him sit adown
"And lowly with much worshipp *dressid his COSHON*."
Chaucer.

A PIER; a landing place; seems, *e'p hier*; *q. e.* here's the place to get up at; here's where you should get upon; ashore; land. By Johnson and others de-

rived from the french *pierre* (stone); but *piers* are, even now oftener of wood than of stone, and formerly were usually all of wood, as every one's eyes may have convinced him who has crossed from Dover to Calais or Boulogne. *E*, *ee*, that which is right, usual; *e'p hier*, sounds, *a pier*; *h*, no letter; *'p*, *up*, get up; the indefinite type of ascending.

"Oak cedar, and chesnut are the best builders; for **PIERS**, " sometimes wet, sometimes dry, take *elm*." *Bacon*.

To **GNAW**; in the moral sense of to fret, vex, pinch, distress, corrode; seems, *toe nauwe*; *q. e.* to the point of being distressed; in a state of anguish; painfully straightened; where *nauwe* is the part. pres. of *nauwen*, to distress, to make uneasy, to narrow unduly, painfully. *His conscience gnaws him*, imports *his conscience distresses him*, and can have no relation to physical *gnawing*, which we all do unrelentingly when we have the means, and which is the dutch *knauwen*, to champ, chaw, gnaw, bite. *G* and *K* have no sound before *n* and *m*; *gnat* sounds *nat*; *knot*, *not*; *gnarl*, *narl*; *know*, *no*; &c. *His good fame was gnawn*, means his good renown, reputation was straightened, lessened, not eaten up by either rats, mice, wolves, or human teeth.

" See the hell of having a false woman, my bed shall " be abused, my coffers ransack'd, *my reputation* " **GNAWN**." *Shakespeare*.

A **CITHARNE** (formerly also *citterne*); since represented by the *guitar*, *harp*, *lyre*, *fiddle*; seems, *er sijte t'heer 'ne*; *q. e.* there the *lyre*, harp ends by becoming the master, getting the better of that which passes within us, of thought, mind; or it may be, as *sij t'haere 'ne*; *q. e.* that which is the ending of trouble, vexation within us; and *citterne*, may belong to the *first* phrase and *citharne* to the *last*. *Sijte*, chord,

string; also stringed instrument, lyre, harp; *the strings of a fiddle*, are that on which the music depends. Hence the greek *kithara*, latin *cithara*, italian *chitarra*, french *guitare*, spanish *guitarra*, and our *guitar*, which are all the combined words of the above phrase. "*Musick* has charms to sooth the savage breast."

"Lutes, CITHARNES, pricksong, and all kinds of musick."
Aikins's Eliz. v. 2, p. 206.

"Sallad and eggs, and lighter fare,
"Tune the italian Spark's GUITAR." *Prior.*

"*Nam et CITHARIZARE, et cantare ad chordarum*
"*sonum doctus est à Dionysio* (he was taught to play
"upon the CITHARNE and to sing to the tune of its
"*chords* by Dionysius; the Paganini of that day)."

"*Di tal manera tocaba la GUITARRA Lope, che decian*
"*la hacea hablar* (Lopez touched his GUITAR with
"such dexterity, they said he made it speak)."

A PRICKSONG; seems, *er prick sogen*; *q. e.* the stimulus there is to get food, sustenance, support; what excites here is the means of living; in reference to a public performer. Original and travesty sound alike. *Prick*, stimulus, cause of action; *soge*, part. pres. of *sogen, soogen*, to suck, to draw nourishment from. A phrase implying due performance of the subject in point.

"Lutes, citharnes, PRICKSONG," &c. (*see above*).

A BEAUTY (spelt, indifferently, by Chaucer, *beute, beaute, beautie*); seems, *er bij uw tije*; *q. e.* thereby that which entices, demands notice, engages the attention; captivates; and sounds as we pronounce *beauty*;

rived from the french *pierre* (stone); but *piers* are, even now oftener of wood than of stone, and formerly were usually all of wood, as every one's eyes may have convinced him who has crossed from Dover to Calais or Boulogne. *E*, *ee*, that which is right, usual; *e'p hier*, sounds, *a pier*; *h*, no letter; *'p*, *up*, get up; the indefinite type of ascending.

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" See the hell of having a false woman, my bed shall " be abused, my coffers ransack'd, *my reputation* " **GNAWN**." *Shakespeare*.

A **CITHARNE** (formerly also *citterne*); since represented by the *guitar*, *harp*, *lyre*, *fiddle*; seems, *er sijte t'heer 'ne*; *q. e.* there the *lyre*, harp ends by becoming the master, getting the better of that which passes within us, of thought, mind; or it may be, as *sij t'haere 'ne*; *q. e.* that which is the ending of trouble, vexation within us; and *citterne*, may belong to the *first* phrase and *citharne* to the *last*. *Sijte*, chord,

string; also stringed instrument, lyre, harp; *the strings of a fiddle*, are that on which the music depends. Hence the greek *kithara*, latin *cithara*, italian *chitarra*, french *guitare*, spanish *guitarra*, and our *guitar*, which are all the combined words of the above phrase. "*Musick* has charms to sooth the savage breast."

"Lutes, CITHARNES, pricksong, and all kinds of musick."
Aikins's Eliz. v. 2, p. 206.

"Sallad and eggs, and lighter fare,
"Tune the italian Spark's GUITAR." *Prior.*

"*Nam et CITHARIZARE, et cantare ad chordarum*
"*sonum doctus est à Dionysio* (he was taught to play
"upon the CITHARNE and to sing to the tune of its
"*chords* by Dionysius; the Paganini of that day)."

"*Di tal manera tocaba la GUITARRA Lope, che decian*
"*la hacea hablar* (Lopez touched his GUITAR with
"such dexterity, they said he made it speak)."

A PRICKSONG; seems, *er prick sogen*; *q. e.* the stimulus there is to get food, sustenance, support; what excites here is the means of living; in reference to a public performer. Original and travesty sound alike. *Prick*, stimulus, cause of action; *soge*, part. pres. of *sogen, soogen*, to suck, to draw nourishment from. A phrase implying due performance of the subject in point.

"Lutes, citharnes, PRICKSONG," &c. (*see above*).

A BEAUTY (spelt, indifferently, by Chaucer, *beute, beaute, beautie*); seems, *er bij um tije*; *q. e.* thereby that which entices, demands notice, engages the attention; captivates; and sounds as we pronounce *beauty*;

with which the french *beauté*, italian *bellà*, and spanish *beldad*, are a same word; the *l* being a mere habitual pronunciatory intrusion, as in our "term" *fault*, formerly *fawte*, the dutch *faut*, *fout*. *You beauty!* you attractive, enticing creature! you engaging being! *A beautiful bird, prospect*, is a bird, prospect, which attracts, engages attention, notice. The french *beau*, *bel*, *belle*, are a same word, and depend upon the incipient letter of the substantive adjunct; *un bel homme* (a fine man), *un BEAU garçon* (a fine boy); *bel homme*, and latin *bellus homo*, are same phrases; and so are the italian *bella donna*, latin *bella domina*, and french *belle dame*. The italian says, *bello é quel che piace* (beauty is that which please) we say, *handsome is that handsome does*. The latin has no substantized term for *beauty*, corresponding in letter or sound with our word, nor with its own adjective *bellus*. The italian and spanish have also *bellezza*, as auother term for *beauty*, which seems, *bij el letse sa*; *q. e.* with every one a tie at once; that which fixes, binds to it as soon as seen; *let-e*, latch, rope, string, tie; *sa*, at once; *sasa*, in a moment.

"O! leude book with thy foule rudenesse,
 "Sith thou hast neither BEAUTIE nor eloquence."
Chaucer.

"Booth were perfect before God, and walked in all the
 "lawes and ordinacions of the lorde that no man coude
 "fynde FAWTE with them." *Tyndale's N. T.*

CURST COWS HAVE SHORT HORNS; *Cambd. rem.* seems, *ke'r hist Koun's*, *Heve schie o'er't ho'r 'n's*; *q. e.* the state of woe-story (Friar's hell) is the Jackdaw's own (his invention, his concern); our Mother (Nature, the voice of our Maker) tells us from within ourselves, as soon as all is over with us here below we are received on High, in Heaven; and is as much as to say, are we Heathens to reject the inborn notice of Him

who made us, for the Monk's Tale which we never heard of till the Head of his Gang, the Pope, crammed him upon us; can we put upon a footing such words with the nature-inspired promise of the Deity? *Koun*, Jackdaw, type of the chattering Monk; *ke 'r hist*, sounds *curst*; *schie o'er't*, short; *ho'r 'n 's*, horns. PALM SUNDAY; *palm soene d'ee*; *q. e.* the time of satisfying the palm of the hand, putting what its possessor wants into it; in reference to the time of year the Saxon had to satisfy the Friar's claims upon him; and has no relation to *Sunday*, more than to any other day; but merely to the time of the year, *viz.*, Easter. *Ee*, time indefinitely. *Palm*, inside of the paw, hand; *soene*, part. pres. of *soenen*, to pacify.

TO LOATHE; to feel oppressed, depressed by the object in view; seems, *t'u luede*; *q. e.* to within you oppressing, loading; and thus a distressing sensation; *to loathe a person*, is to feel distressed by the sight of him; *to loathe your victuals*, is to be distressed by eating them. Hence the A. S. *lathian* (to loathe) in the præter. *lathode*. Our *to load*, and the dutch *laeden* are a same word. *A load upon the mind*, as a weight or oppression upon the mind, is a well-known phrase.

"LOATHING is a symptom known to attend disorders
"in the Stomach." *Quincy*.

"Why do I stay within this hated place,
"Where every object shocks my LOATHING eyes." *Rome*.

DESTINY; seems, *dese t'in Hij*; *q. e.* these their Maker receives back, allows to return to him; and thus in reference to Man, as distinguished from the Brute. Neither original phrase nor combined word apply to other than Man. The destiny of a *flea*, an *eel*, an *elephant*, a *son*, a *louse*, a *pig*, is not English. Hence the french *destinée*, italian *destino*, and latin *destinatio*. *Dese*, these. Rest pre-explained. *Des-*

tiny applies duly to *country*, *city*, and to all objects, where human beings are necessarily implied, such as *ships*, *boats*, &c.; *the ship's*, *boat's destiny*, *destination*, is a due expression, as that which is steered, guided by man.

"But who can turn the stream of DESTINY,

"Or break the chain of strong necessity,

"Which fast is ty'd to Jove's eternal seat." *Spenser*.

A MONSTER; the dutch *monster*, which seems, as *er m'on ster*; *q. e.* along with that a stare is brought on; when we see the object in point our eye remains outstretched and fixed, as it is when we are surprised or astonished by its means. *Stere*, *stere*, *sterre*, the elipsis of *ster-oogen* (to look with outstretched fixed eyes). Hence the french *monstre*, latin *monstrum*, italian *mostro*, and spanish *muestro*. A flea of larger bulk than usual, is as much a *monster* to all, as an elephant is to him who has never seen one. *Monstra putares vel si mulier vitulum, vel si bos ederet agnum* (how you would stare if your wife was brought to bed of a calf, or your cow calved a lamb). But MONSTER in dutch has also the import of *muster*, an inspection of individuals; likewise of *pattern*, as well as of *display*, *ostentation*, *arrogance*; and each of these meanings still grounds in the above given phrase; the look, eye is on the *pattern* to choose by; on each *individual* who compose the object of the *inspection*, *muster*, and contemptuously, or with astonishment on the one who displays *arrogance*, *parading manoeuvre*. Shakespeare has the verb *to monster*, in the sense of *to exaggerate*, to enlarge unduly the sense of what has been written or said. Our term TO MUSTER, is the dutch *muijsteren*, in the sense of to inspect, to examine, to pry into; probably the frequentative of *muijsen*, to be all eye and ear, and thus to be the type of watchfulness and attention; the verb of *muijs* (mouse), with which the latin *mus* is a same word, in reference to that

which causes the watchful eye and posture of the Cat to seize it ; in dutch also *muijsen* (to mouse) whence our *to muse*, and probably the latin *musæ*, as the fabled divinities presiding over all that which fixes and absorbs the human intellect, in each department of knowledge. TO KNOW ; seems, *toe no* ; *q. e.* no at an end ; and thus certainty established to the extent of human intellect ; in reference to that which then passes within the mind ; now established as a verb and conjugated by tenses accordingly. *K* is here no letter any more than in *knee*, *knead*, *knight*, *knot*, in which it has no sound, for if written *nee*, *nead*, *night*, *not*, they have a same utterance ; nor is *n* any letter or vowel any more than in *flow*, *glow*, *low*, *snow*, *tow*, which sound no more than *flo*, *glo*, *lo*, *sno*, *to*. As *to know*, precludes *doubt*, and implies *certainty*, *to know for certain*, though a usual phrase, in literal import, is tautological, if not absurd ; but I take it to be the travesty of *toe no voor's er't ee'n* ; *q. e.* no at an end, that which is right, truth, certainty presents itself, comes forward to the mind, and sounds *to know for certain*. *Adam knew Eve*, as the well-known Bible phrase, implies after what had passed between them, he had no longer any doubt of her being something not altogether the same as himself ; and probably Eve had come to the same conclusion, though she seems to have kept it to herself, which Adam, like all other rakes, seems not to have done. *To know*, in dutch is *konnen*, *kennen*, *kunnen*. Johnson derives it from the A. S. *cnavan*, in the præter. *cneom*, but that's from the source above given as well as our *to know*. A FISH ; the dutch *visch*, seemingly derived from *vits*, rapid, quick, and that from *vite*, a streak, a flash ; implying that which is seen in the water merely as a flash, that which escapes the eye as quick as a flash of lightning ; and thus a true character of the *fish* in its native element. And probably the latin *piscis* is a same word ; *p* and *f* combine and exchange, the dutch *peerd* (horse) and german *pferd*, are a same word, and so are the dutch *vader*, the german *vater*,

the english *father*, the latin *pater*, and italian *padre*. A CALM; the dutch *kalm*; seems, *kal'm*; *q. e.* a charming state come in; that which is pleasing is present; that which is fine prevails; in reference to the object in point when the term is used, either weather, water, sea, mind, countenance, action in person, &c. *A calm day*, is a fine, a pleasing day. *A calm disposition*, a pleasing, happy disposition for self as well as others. *A calm sea*, is the sea in a pleasing state, as opposed to its rough state. *To calm a person*, is to make him a more pleasing being than he was when in the opposite state. An adjective and substantive import belongs to the word, whence the verb *to calm* and *calmness*. Hence the italian and spanish *calma* as well as the french *calme*. *Kal*, beautiful, pleasing, fine, *pulcher*; whence probably the greek *kalos* in the same sense; *to kalon* (the acme of what pleases.)

"For God alone in the *still* CALM we find,

"He mounts the *storm* and walks upon the wind."

"It is no way congruous that God should be frightening men into truth, who were made to be wrought on
"by CALM evidence and gentle methods of persuasion."

Arbuthnot.

A STRAWBERRY; seems, *ex ster aume beer rije*; *q. e.* that which is spangling the ground there, is a berry; *ster*, *sterre*, part. pres. of *sterren*, to star, provide with stars, shining masses, *stellare*. Johnson gives no etymology for it, but puts *fragaria* (meaning I suppose, *fragum*, the latin for *strawberry*, for the other is a word in no language) as its equivalent, with which the italian *fragola* and french *fraise* are same words. In dutch *aerdbesie* (ground-berry). *Fraga dumetis vulsa* (strawberries plucked from the wilds). *Beere* and *besie* are dutch equivalents for *berry*.

"Content with food which Nature freely bred

"On *wildings* and on STRAWBERRIES they fed." *Dryd.*

·HE IS GONE TO HIS LAST HOME; he is dead; seems, *hie's gaë'ne, t'u hiss lat's ho'me*; *q. e.* when there's an end here of your companion (fellow creature), let it whisper within you, heaven is conceded to him. *Gaë*, *gade*, equal, fellow-man, companion; and *gae'ne*, sounds *gone*; *lat*, past part. of *laten*, *laeten*, *verlaeten*, to concede, to grant to; so that *lat's ho'me*, implies, *entering into what was his wish, is now granted him*. *Lat's* sounds *last*. A REBUS; a puzzle, riddle, device; seems, *er rib u's*; *q. e.* there you, as a rib; with them (the Friar) you are held to be the produce of a rib; in allusion to womankind as a rib snipt from the side of dozing Adam; implying of course, Man as well as Woman, for without *her*, Man would have been extinguished some time ago. A Saxon sneer at the Friar and his Book; and to the heathen who had never heard the story before, it must have been, at first at least, a very puzzling *riddle*, though not so to the well-schooled Christian, to whom it has become an irrefragable truth. *Rib*, *ribbe*, with which our *rib*, is a same word; the *i* once sounded as we now pronounce *e*, and yet does on the Continent; *u*, you, yourself, Man, Woman, and Child; Mankind. Johnson derives it from the latin *rebus*, a plural oblique case of *res*, (thing) and defines it, a Picture!

“Some citizens wanting *arms*, have *coined* themselves certain *devices* alluding to their *names* which we call REBUS.” *Peacham*.

JARGON; discourse unintelligible to the hearer from mysterious refinement, or affected research; seems, *j'arg on*; *q. e.* ever displaying the mysterious one, ever coming in with refinement, implying an uncalled for and affected use of subtlety instead of plain common sense. *Arg*, *ery*, arch, unduly cunning, astute, acute; *j'*, *je*, ever, always. *Arch*, in this sense, has been confounded with *arch* as in *arch-angel*, *arch-bishop*, where it is the travesty of the dutch *artsch*,

implying *prime*, *chief*, and probably grounding in *e* (first). An arch-thief is the dutch *artsch-dief*; arch-bishop, *een artsch-bishop*; arch-angel, *art engel*; arch-fiend, *artsch-vijand*; &c. Johnson & others derive *jargon* from the french *jargon*; but this is our own word adopted in that dialect, wrongly supposed to be grounded in the spanish *gerigonza*; *q. e.* gibberish, a term already explained in this Essay, & which has nothing to do with *jargon*; the spanish equivalent for which is *xerga* (pronounced *jerga*) & is collectively combined from *j'erg er*; *q. e.* always something mysterious, arch there. Another spanish equivalent for *gibberish* is *germania* (german-lingo) : a type of uncouthness and harshness to the spanish ear.

“During the usurpation an infusion of *enthusiasm* :
“JARGON prevailed in all the writings.” *Swift*.

—————“His predecessor’s rules
“Were empty *cant* all JARGON of the schools.” *Prior*

TO ARGUE; to exert your talent against what you think erroneous; *toe arg u*; *q. e.* yourself advanced against deception, your mind and tongue brought in opposition to that which you deem wrong; *arg*, there in its sense of bad, unsound, deceitful; *u*, yourself, as when we say, *act like yourself*, and mean, a man, rational being ought to do; *toe* (towards, coming against) sounding as the infinitive *to*, the phrase has been adopted as a verb by us. Hence the latin *arguere*, *argumentum*, *argutus*, and our own correspondingly formed terms. *A bad argument*, is a failure in the mental display of him who has reasoned the point in question.

“Why do christians, of several persuasions,
“*fiercely* ARGUE *against* the salvability of each
“other?” *Dec. of piety*.

"The best *moral argument* to patience, in my opinion, is the advantage of *patience* itself." *Tillotson*.

IN JEOPARDY; in a dangerous position; seems, in *Juijpe haerd hij*; *q. e.* let the Man of the Surplice (Saxon type of the Papal Missionary) into the place and the Saxon is scorched; admit the Friar's doctrine, and the Heathen is to be burnt (in allusion to his Hell destiny for the infidel). And what truer type of a dangerous position? *Juijpe, juppe*, the official vesture of the papal clergy; and sounds as we pronounce *jeop*, instanced, analogically, also in our term *leopard* (formerly *libart*) which is the dutch *luijppaerd*, *luijpaerd*, *lupaerd*. Johnson and others ground *jeopurdy* in the french *jeu perdu* (lost game), or else *j' ai perdu* (I have lost)!!

"Look to yourself, thou art in JEOPARDY." *Shakesp.*

"Men that have JEOPARDED their lives for the name of our Lorde Jesus Christ." *Tyndale's N. T.*

"About the king ther ran on every part,
"Full many a tame lion and LIBART." *Chaucer.*

GREAT BOAST SMALL ROAST; *Cambd. rem.* seems, *gijree et, boetse, 's mael, rost*; *q. e.* he (the Friar) eats your mutton (dinner), cuts his jokes, and if you have a wife does that for her which belongs to yourself to do. *Ree*, mutton [formerly goat-meat, as has been repeatedly explained here]; *boetse*, the pres. pot. of *boetsen*, to be jocular, to make fun of, to mimick, and sounds *boast*; *mael*, consort, wife, *conjux*; *rost*, the pres. of *rossen*, to do that which the stallion does to the mare; *inire femellam*; of which the french *chevaucher* and the italian *cavalcare* are the equivalents in import. It is said, in scandalous story, that a Convent of Nuns had a young deaf and dumb gardener, and being thus assured he could tell no tales nor hear

any questions, *ciascuna voleva sapere come il Mutolo sapeva CAVALCARE* (every one of them became anxious to know what sort of a *stallion* he would make; to see if he was a good Peace according to the Nun-standard; implying of course, each satisfied her curiosity by practical proof. *Rossen*, to cover a mare, grounds in *ros* (horse); with which the *ros* of Don Quixote's *Rosinante* is a same word. Hence the french *rosse* (a horse requiring the whip; type of a bad horse) and perhaps their verb *rosser*, to whip, beat, as the horse-stimulant; *rosser un homme* is to treat a man as a horse; *q. e.* to beat him; hence also the italian *ronzino*, poney.

A BIGOT; now used in the sense of a sectarian enthusiast; seems, *er bij got*; *q. e.* Heaven acquired by a wash of water! by baptism! (formerly done by immersion of the person). A Heathen ironical sneer aimed at the Missionary's conversional doctrine. As much as to say, the Friar tells us Heathen worshippers of God the true way to make ourselves acceptable to him, is by having water poured on us, for if we don't have this done, he has a Hell is ready for us, *i. e.* if we don't turn Papists we are sure to be damned. And it is this sneering gist of the original phrase that has imparted the derogatory sense still carried by the combined word. Johnson derives it from the french *bigot*, which is our own word in that dialect, and for which he offers no etymology. The original phrase is a Natural Religionist's reproof at the attempt of the Friar to make him adopt what seemed to him an odd passport to Heaven. *He is a bigot*, is, even now, no compliment to the one to whom the expression refers.

A DEIST; now used in the sense of a Unitarian in opposition to a Trinitarian, and thus in the Friarly import of *an infidel*, one who rejects the additional *brace* of the Papist; seems, *er dij is t'*; *q. e.* Heaven is for you when all is closed here; when shut out from here (dead) *there's* the place intended for you; *er*, as Heaven

has been repeatedly explained here; *dij*, to, for you; *t'*, *te*, closed, at an end; also *to*, so that the phrase may be simply, *there's where you go*, implying, when you go from hence; but I think the first the true phrase *Te saemen* and *t'saemen* are a same word for *together*, the *e* having no sound. With either the latin *deus* or greek *theos* (God) the term *deist* can have nothing to do; where is the terminal *ist* to come from? No word is a compound of distinct languages; and neither *deistus*, nor *theistos* are, nor ever were, existent words. *Dij*, has the import both of *thou* and of *to thee*, and sounds as we now pronounce *de*, *dee*. Johnson derives the term from the french *déiste*, our own word; but for that, neither he nor the french have given any ground source. **DEISM**; now used in the sense of Unitarianism, in opposition to Trinitarianism, and papistically implying an *infidel*; seems, *dije's'm*; *q. e.* ending here is entering into a better state; implying death to be the key of Heaven, that which opens its gate to us; and thus as the nature-inspired belief of him who uses the expression, which sounds precisely as we pronounce *deism*. *Dije*, the part. of *dijen*, to be promoted to a better state has been already explained in this Essay under the article *to die*: *'m*, *im*, *in*, at an end, all over; *ij* with a double dot, and *y* with none, are a same letter, in the teutonick stage of the dutch. The term implies the natural religion of the one uninfected by the Friar or Sectarian. *Ism* like the above *ist*, can not be a decoction of either the latin or greek dialects. **TRUISM**; now used as the equivalent of a self-evident truth; seems, *er t' run is 'm*; *q. e.* there's where we go for peace and quiet; Heaven is where all the sufferings to which humanity is subject are ended; *in cælo quies*, implying and no where else; *te run*, at rest, in peace and quiet. And thus a self-evident-truth, to the Saxon natural-religionist. Johnson has skipped the term, though one as usual in social intercourse as any other in the English language.

“TRUISM; a self-evident truth.” *Maunder's dict.*

A **FANATICK**; a preposterous, outrageous exhibitor of religious, moral, or political zeal; seems, *er vaen at ijck*; *q. e.* there get to provision is the mark, point; the object there is to provide for self, what you see in the one there is to catch the first opportunity of supplying himself with food. *Vaen, vangen*, to catch hold of, to grasp; *ijck*, standard, mark. *Vaen*, sounds *fan*. Johnson grounds the term in the latin *fanum* (a temple, the church of the ancient Roman)! From the above phrase the french has its *fanatique*, and the latin its *fanaticus* in an adjective sense, but there is no formally correlative substantive in that language. A term never used but derisively; *philosophus penè fanaticus* (a philosopher almost fit for Bedlam) is a Ciceronian phrase; and *you fanatick*! is about equivalent to, *you madman*!

THE **DEITY**; now used in the general sense of the Divinity, God; seems, *t'hie dij hiet Hij*; *q. e.* when all is at end with you here. He (the One, God) calls you to himself; all here below over, your Maker summons you to him, and in this sense we use *a call from Heaven*, in speaking of a person's death. Hence the french *déité*. With the latin *deus*, and the greek *theos*, the complete equivalent of God is had; whence then or why the additional *ity*? why add to that which is already complete in a same sense? Original phrase and travesty sound precisely alike. *Hij*, as *God*, has been repeatedly accounted for in this Essay. Johnson gives no source for the term, except the french *déité* which is our own word, to which he adds *deitas* as a latin term, which it neither is nor was. When not made absolute by the article *the*, it has the general import of *divinity*; with the Idolator, his *deity* is his idol, with the Lover, *his mistress*, as that which he worships, adores. *A deity* may be any thing to which the user of the term imputes something not in his own power to do; the one who can remit the convict's sentence

of death, is in regard to him, *a deity*; and in this sense Shakespeare uses the term; "Humbly complaining to *her* DEITY, got my lord Chamberlain his liberty" (got *the queen* to remit his sentence of death). THE BELLY; seems, *t' hij bell-hije*; *q. e.* that which announces suffering, that which tells its want; what will not suffer neglect quietly, silently, without giving notice. *Belle*, pres. pot. of *bellen*, to sound a bell, to denote by loud sound when struck, to warn, to apprize. And what notifies to its possessor its state, more effectively than the empty belly? When used in relation to other than Mankind, it is as an analogical metaphor. *The belly of a Mountain*, its base, is its lowermost protuberant part, as the belly is in the body. *The belly of Hell*, is the lowest part of hell; "out of the belly of Hell cried I, and thou heardest me." *Jonah*. *Belle*, part. pres. of *bellen*, to ring, to make an indefinite noise, sound; the verb of *belle*, a bell; *hije*, the part. pres. of *hijen*, to molest, to trouble. The dutch for *belly* is *balg*; see *v. 2. p. 33.* of this Essay, where another source is surmized for the term *belly*, but which I now do not believe to be the true one. For the explanation of the phrase BELLY-TIMBER, see *v. 1. p. 202. of this Essay*.

"The strength of every other member

"Is founded on your BELLY-TIMBER." *Prior*.

BEHAVIOUR; seems, *bij Heve wie Ho u 'r*; *q. e.* you are according to the Mother Heaven has given you; what you are to be, depends upon your Mother's education of you, referring to the never obliterated habits acquired by early example; when the Mother, then the Nurse, is the constant witness of the early days of life the Father, at that period of society, a merely incidental witness of his child's habits. The original phrase sounds as we pronounce *behaviour*. TO BEHAVE; *t'u bij Heve*; *q. e.* be as if your Mother was present, close by; consequently as you ought, with self controul

respectfully; verbalized by the *t'u* of the phrase re-sounding into the infinitive *to*. But the crusty phrase of, BEHAVE YOURSELF! as the recall of the Monitor to the ill-conducted one; seems, *bij Hene un er's elf*; *q. e.* the Mother out of the question, what you are there is a Dæmon (evil Genius, Sprite, Incubus; *elf, alf*, being the Saxon's type of a bad temper, a troublesome being). Unless modified by *good* or *bad*, *behaviour* implies simply general conduct in the one in point. *To be upon your behaviour*, implies acting under the controul of personal responsibility to the other in question.

"When we make profession of our faith, we stand;
 "when we acknowledge our sins, or seek unto God for
 "favour, we fall down; because the gesture of con-
 "stancy becometh best in the one, in the other THE BE-
 "HAVIOUR of *humility*." *Hooker*.

"Tyrants themselves are *upon their behaviour*, to a
 "superior power." *L'Estrange*.

"With such sober and unnoted passion
 "He did BEHAVE *his anger* ere 'twas spent,
 "As if he had but proved an argument." *Shakesp*.

NONSENSE; absurdity; seems, *Nonne sij hen's*; *q. e.* this is playing the Friar with us; this is such stuff as the Monk talks to us; and is a Saxon type of absurdity, in relation to the, to him, ridiculous tenets he hears from the Missionary, and specially to the real-body-wafer, and the *three as one* dogma. Terms pre-explained. *Nonne sij hen's*, sounds *nonsense*. There is no such word in English as *non*; yet Johnson says the term is as, *non* and *sense*, and if he means the latin *non*, how is the english term *sense* to connect with it? *Hold your nonsense*, now used in the sense of, *cease* to talk such stuff, seems, *hold un er Nonne sij hen's*, your being holed (put into Hell) for your next world is what

comes from the Friar; implying no one but such a bold-faced impostor would say such a thing.

KING HARRY LOV'D A MAN; *Cambd. rem.* seems, *ke inge Haer rije*; *lovd er Man*; *q. e.* woefull torment (type of the Friar's Hell) is the getting up (making up; invention) of the Man in the Baize Frock (Friar), there (Heaven) is that which is promised to Man (Heaven for his hereafter is the nature-inspired promise of his Maker to Man). In literal form the expression is worse than nonsense. *Ke inge*, sounds *king*. The above phrase is one of the forms of the creed the Heathen-Natural-Religionist.

Als de wyn is in de man

Is de wysheid in de Kan.

Englished in Bosworth's A. S. dict. by,

"As when the wine is in the man

"Is the wisdom in the can."

Understand that who can; I can't; but believe the true translation of this proverbial teutonic distich to be, "as soon as the wine is in him [swallowed] he's then the Man (the true one, what he ought to be), says the Friar; why, replies the Saxon, that's putting wisdom in the tankard (chalice)." And is another Heathen sneer at the Friar's holding his sacrament-wine to be real blood, and that he who had not had a sup from it, was not a Papist, consequently, in his idea, not what a man should be.

YOU HAVE BROUGHT YOUR HOGS TO A FINE MARKET; seems, *uw heve bij rouwt uw'r hogs's, toe af Hye'n maer keet*; *q. e.* you have from your Mother (from your infancy you are taught) when you die you enter into a state of peace and quiet, that's your comfort; put an end to him who says the Industrious Saxon's entranc there [into Heaven] depends upon a bit of filth (Saxon type of the real-body-wafer, previously and repeatedly

accounted for; the swallowing of which, according the Friar, made the one who did so a proper subject for Heaven]. An expression for which another source is surmized in v. 1. p. 141. of this *Essay*; but this consider the true one. *Hoge*, consolation; *keet*, filth; *Bij roumt*, sounds brought; *toe af Hye'n*, to a fine

CASH; *value* in substance as opposed to value in *promise*; seems, *kasse*; *q. e.* money-box, the species-name the distinctive term for that applied solely to the holding of metallick pieces of exchange; with the tradesman now called the till. *To pay in cash*, is to pay (satisfy) by what's in the money-box, subsequently used in the direct sense of money.

—————“A thief bent to unhoard the CASH
“Of some rich burger.” *Milton*.

A COWSLIP; seems, *er kou slippe*; *q. e.* when the cold is seen gliding off; the cold of winter is slipping away; *kou*, as accounted for in this vol. at the article *coward*; *slippe*, part. pres. of to slip, glide gradually forwards, indefinitely. Johnson surmizes it as the word which meets *the cow's lip*. “he might as well say that a COWSLIP is as white as a Lilly.” *Sydney*.

“Where the bee sucks, there suck I,
“In a COWSLIP's bell I lie.” *Shakespeare*.

A PISS-A-BED; the equivalent of *dandelion*, already accounted for in this vol.; seems, *er'p hisse er bed*; *q. e.* when this is up (in flower) it tells us it is wrong to be in bed, that we ought to be up; in reference to its blossoming at the opening of the season for husbandry work, as well as to expansion of the flower at sunrise from its nocturnal collapse. *Bed*, is the dutch *bedde*; *er*, there, then, at this period; *er, erre*, error, wrong. The french *pisse en lit*, is the translation of our own term.

TO PLAY THE DEVIL; a common expression in the sense of to make or cause mischief by what is done by that or the one alluded to; seems, *t'u pleê, t'hij die w'ijle*; *q. e.* to you a duty, to him that which is tormenting; for you a thing right to do, for the other that which drives him mad. Terms pre-explained. *Pleê*, sounds *play*; *die w'ijle, devil* (formerly *divel*). In literal sense it can only mean *to act the devil*, as when we say he is to play to Punch; but is that what is meant by the phrase when used? *The storm played the devil with the crops*, don't import, the storm acted Satan with the crops, but that it did the usual office of a storm, one, to the owner, very tormenting, no fun, no joke. THE DEVIL WAS WELL, THE DEVIL A MONK WAS HE; now held to be a proverb, but in literal construction, instead of a maxim or rule of truth, sheer nonsense, and seems the travesty of a Saxon sneer at the Friar's hell-tenet; viz., *t'hij die w'ijle wase welle, t'hij die w'ijle er Monck wase hije*; *q. e.* that which terrifies you is the fire-streaming place, why that which terrifies you is a fire-place of the Monk's own kindling, making up (working up, manufacture), says the Heathen; *welle*, a spring, an everflowing source of fluid; *wase*, a lighted torch, that from which fire continues to issue, stream; *hije*, part. pres. of *hijen*, to labour hard at. *Monck*, as now with us. Johnson says in his dict. the sentence is a kind of ludicrous negative in an adverbial sense!

THE CONSCIENCE; seems, *t'Hij konne schie een's*; *q. e.* entirely the only one knowing he belongs to God; the one alone who understands he is the creature of his Maker, and thus the distinctive mark of mankind, a quality unimparted to other beings; in the course of time and lost sense of the original form, used in the import of self-responsibility, inward feeling, *homo interior* (the inward man, the mind). *He has no conscience*, means, he is no man, does not act as if he was a human being, but a brute. *His conscience pricks him*, his inward feel disturbs, wounds him. A con-

scientious man, is what a man ought to be, one who acts as a man, not as a brute. A CONSCIENCE; seems, *er konne schie een's*; the only One here knowing he does wrong, the Being on earth aware of his bad deeds; implying he does, is; and in this sense *he made a conscience of doing it*, is as he was averse to doing it, turned within from committing the deed in point. Hence the latin *conscientia*, where the *con* is the representative of *konne*, not of *cum* (with). *Mea mihi conscientia pluris est quàm omnium sermo* (my internal feeling of mind, is of more consequence to me than all the monizings of others). CONSCIOUS; seems, *konne ho u's*; *q. e.* knowing that Heaven is all in all, is you are the only being which understands, is aware of the cause of all that is; and thus the distinct man. *He is conscious of his fault*, he is the being which knows when it does wrong, *i. e.* what was wrong. Hence the latin *consciens*. *Mens conscia recti* the inward feel of right, of knowing right from wrong. *Unconscious* is the temporary loss of inward feeling of mind; as in a fit, in sleep, in a state of ignorance in which the latin equivalent is *nescius*. SCIRE, the infinitive in the import of *to know*, to have learnt seems, *schie hye er hij*; *q. e.* labour alone will enable him to reach the project in view; in reference to the implied; *scire fidibus*, labour has enabled him to play upon the fiddle, lute, lyre; a thing not to be done without previous labour, work, exercise, study. *Scire græcè*, is to have acquired the greek language by hard work. *Scire tuum*, is the knowledge you have acquired by your own study, labour. *Si sapiens seis nescis* (if you are wise you will keep what you have learnt to yourself; not run the risk of being taken for a fool). *Numina conscia veri* (God knows the truth in reference to what the one in point then says). *numina* in the sense of its singular number; *per seipsum et numina conscia veri* (by the Gods of the world and the only God of the one who makes the appearance

the sacred oath put into the mouth of one of his poetical personages by Virgil.

"No courts created yet nor cause was heard,
"But all was safe for CONSCIENCE was their guard."

"This is thank-worthy, if a Man for CONSCIENCE toward God, endure grief." 1. *Pet.* 11. 19.

"The sweetest cordial we receive at last
"Is CONSCIENCE of our virtuous actions past." *Denham.*

"Children are travellers newly arrived in a strange country, we should then make CONSCIENCE not to mislead them." *Locke.*

"Matter has no life or perception, and is not CONSCIOUS of its own existence." *Bentley.*

To GLEAN; seems, *toe gleije'n*; *q. e.* to make reed litter, strewings into a truss, bundle; now used in the import of to collect corn strewings, straws into handfulls; referring, with the Saxon, to periods long antecedent to that of the stage of the farmer's harvest leavings; also metaphorically, in regard to the collection of any detached objects, subjects. Derived by Johnson from the french *glaner* (our own word); by Skinner from the latin *granum* (corn)!

"She came and GLEANED in the field after the reapers."

—————"That goodness
"Of GLEANING all the land's wealth into one,
"Into your our hands, Card'nal, by extortion." *Shakesp.*

"An ordinary coffee-house GLEANER of the city is an
"arrant statesman"! *Locke.*

HEAVEN (formerly *heven*; by Chaucer *hevin*);
N2

seems, *heve een* ; *q. e.* only Mother ; producer of all that is ; that from which each particle of existence comes. *He is gone to heaven*, he is gone to where he came from, to that which produced him, his Mother. *Heaven forbid* ; seems *hev'een voorbid* ; *q. e.* may God intervene, intercede, prevent ; in relation to that deprecated by the user of the expression. HEAVENS as the ejaculation of surprise, seems, *heve'n's* ; *q. e.* ferment, disturbance is come on, in relation to the effect of the subject in point on the mind of the one who hears or sees it ; *heve*, part. pres. of *heven*, to ferment, to be in a state of agitation, as that of *ferment* implies even in relation to beer. The dutch *hemel* (heaven) ; seems, *heijm el* ; *q. e.* the other home, that in which Mankind are received when they leave this. The latin *cœlum*, and italian *cielo* (heaven) may be grounded in, *sij el* ; *q. e.* our other place, our next world ; *sij*, ourselves, us, they ; *el*, elsewhere, other place. The Anglo Saxon *heofon* (heaven) ; seems, *he of on* ; *q. e.* he (Mankind) when off in there ; when gone from here are received there ; that's where the departed from hence are received within ; or it may be as, *from whence he comes here* ; *he* as the dutch *hij*, has the import of the sexes, Man collectively, and so has the latin *ille*. *Hemel* is also used by the dutch, in the general sense of an awning, covering, a canopy, the top of a coach, &c. ; and thus figuratively in relation to the sky or heaven as the apparent cover to all we behold here. *homo*, the latin term for Mankind ; seems, *hom ho* ; *q. e.* Heaven the home ; this is what has heaven for its home ; and thus that which comes from, and returns to Heaven ; *h* no letter, the original phrase is literally *homo*. *Homo interior*, is the Mind of Man. *Hominem ex homine tollere*, is to strip the body of the Mind, soul. *Ani-mus durat post mortem* (the soul survives the body) was the faith of the enlightened ones of ancient Rome. *Hom*, home, dwelling ; *ho*, Heaven. With *homo*, the italian *uomo*, spanish *home* (now *hombre*) and french *homme* are a same word.

“ And lo there came a voice from HEVEN saying, thys ys
 “ my deare sonne in whom is my delite.” *Tyndale's N. T.*

“ HEAVENS ! what a spring was in his arm to throw !
 “ How high he held his shield, and rose at every blow.”
Dryden.

Tu verò enitere, et sic habeto, te non esse mortalem sed corpus hoc. Nec enim is est quem forma ista declarat, sed mens cujusque is est quisque, non ea figura quæ digito monstrari potest. Cic. (It is your business to make use of your understanding, and so to hold within yourself, it is not *you*, but this thing called *body* that is subject to death. For it is not *MAN* this *mould* denotes, no it's the individual's *mind* that makes the *MAN*, not that *statue* which any finger can point to).

PLAIN ; not enticing, not exciting either attention or desire ; also clear, evident ; as in the expressions *a plain person, a plain face, a plain dress, a plain dinner, it was plain it would be so*, &c. ; seems, *pleê in ; q. e.* in common way, common, usual ; nothing particular, peculiar ; *pleê*, part. pres. of *ple-en, plegen*, to be usual, common, customary, *solere ; in*, in the thing, subject in point. *A plain face*, is one neither remarkable for either its beauty nor its ugliness, a common sort of face ; *to speak plain*, is to speak in the usual way, and thus intelligibly ; *it was plain it would be so*, is, that it would be so was as that which is usual in a similar circumstance, case. TO EXPLAIN ; to clear up the difficulty, obscurity the subject in point is involved in, to develop the puzzle or seeming riddle in question ; seems, *toe Hex plee'n ; q. e.* this is for a witch, conjuror to do ; this is the affair of the witch ; in relation to something said, written, done by the one, not understood by the other ; *h* no letter, the original phrase sounds *to explain* ; but *pleê* is there the part. pres. of *ple-en, plegen*, to do the office of, the duty, to play the

part, *fungi officio*; *hex, hexe*, wizard, witch. Hence the latin *explanare* in the same sense, given *vice versâ* by Johnson as the source of our own verb. But PLAIN, as level, flat, even, is the dutch *plane, pleijn*, in the same import; and a PLAIN, as a level space of country, is the same word substantized; hence the latin *planus, planities*, italian *pianura*, and spanish *llanura*; as well as A PLANE, the Carpenter's smoothing, shaving, even making tool. *Planum facere*, is to demonstrate. *Plana et certa*, imports clear, undeniable words, things. When the Female says to her addressing courtier, *explain yourself Sir!* it implies, he must take another method than mere talk to make her understand him, and thus an invitation in the form of a repulse; the direct or in earnest way would have been the taking herself off, or sending him off. FAST, quick, nimble, speedy; seems, *vaê haeste*; *q. e.* seizing, taking the point of haste, speed, celerity; *a fast horse*, is a speedy, quick-paced horse; *a fast coach*, is a stage coach remarkable for the speedy performance of its destined journey; *to learn fast* is to learn quickly, with as much haste as is possible to him. Hence probably the latin *festinare*, to make haste (to hasten). TO PLAY FAST AND LOOSE; now used in the import of, to act equivocally, to make use of double dealings; seems, *t'u Pije leij fast, Hand loose*; *q. e.* in the place where the lazy Monk is crammed, the Industrious Man is starving (exhausting, going empty-bellied); but there *fast* is the pres. of *fasen*, to cram, stuff, *farcire*; *loose*, part. pres of *loosen, losen*, to empty, exhaust, with which our *to lose* is a same word; *Pije ley*, sounds *play*. For FAST, in the import of *close by, near to*, as joined to, adjoining, see p. 40 of this Volume.

"Skill comes so slow, and life so FAST does fly,
"We learn so little and forget so much." *Davies*.

"Sometimes she heard him, sometimes stopt her ear,

"And PLAYED FAST AND LOOSE **the live-long day.*"
Fairfax.

"Here o'er the martyr king the marble weeps,
"And FAST *beside him*, once feared Edward, sleeps."
Pope.

*Now in the sense of, the long-seeming duration of time in the disturbed mind of the one in question ; but in literal form neither english nor sense ; seems the travesty of *t'hij el Huyve lange d'ee* ; *q. c.* if the Saxon has had the Friar with him he learns, attains the idea of what eternity is ; referring to the wearisomeness of such a companion, and the tedium had by his usual convertinizing gabble, from which he had gathered the idea of what *eternity* means ; though, in serious sense, beyond any Man's conception ; *see vol. 1. p. 20 of this supplement.* In this place *eternity* is used as a joke upon a term for an inconceivable idea ; *t'hij el Huyve*, sounds *the live ; lange, long ; formerly lang ; d'ee, day.*

A TYPE, a model, emblem, mould, image, likeness ; seems, *er tye' pe* ; *q. e.* there's that which comes up to, arrives at, goes on to, presents to the eye, mind, the object in point, intended ; *tye*, pres. pot. and part. pres. of *tyen, tyden*, to go on, to advance to, to come towards ; whence our term A TYPE, as that which comes up to the object of comparison in all regards. The latin *typus*, and greek *tupos* are the combined words of the above phrase dialectically terminated ; by Johnson, given *vice versa*, as the sources of the english word. *She is the type of her mother*, she is the model of her mother ; *he is the type of a fool*, he is the image of a fool ; *letter-type*, is the mould of the letter intended. *Tye*, as the substantive above given, is not in Johnson's or any other dict., but is a common word, two two's cast from the two dies of the dice box, are termed *a tye* ; two two's, the one turned up on the card

of the *Faro banker*, and the other on that of a punter, holder of the stake-card, are termed *a tye*; and the word is used metaphorically or analogically in numerous instances. TO TIE, as to bind, fasten together, is the dutch *tyen, tygen, togen*, to draw, to pull; and *to tie a knot*, is to draw into a knot that which is suited to that purpose; and from *togen*, we have our *to tug*, in the import of to pull hard, drag. A MARCH, as the advance steps of the warrior, soldier, army; seems, *er ma heershe*; *q. e.* there exertion of power is the order of the day; in this case manly effort takes place; a sense not implied in *a walk*; we say, I am going *to take a walk*, but never I am going *to take a march*; *he marched up and down the room*, is said in ridicule of the one who does so; *pray march off*, is an angry sense, and equivalent to *pray take yourself off, get out of my sight*; the term is never used either seriously or good humouredly in respect to a female. Hence the french *marcher*, and italian *marciare*, but used in the former dialect in a more extended sense than our *to march* bears. *Il y a cinq jours de marche d'ici*, implies, it is a five day's journey from here; originally in relation to the *foot*, but now to the *carriage* conveyance. *He marched off in a rage*, implies the defying stalk of an offended person. The italian says, *non poteva marciare*, in the sense of he could not walk, but in relation to the effect of weakness, loss of strength, debility; *ma*, power; see v. 1, p. 128 of this Essay; *heersche*, pres. pot. and part. pres. of *heerschen*, to prevail, to become the master, domineer. *Ma heersche*, sounds as we pronounce *march*. DUNG (formerly *donge*); seems, *doge'n (deuge'n;)* *q. e.* of value when buried, put into the ground; implying, else of no value, worth; mere worthless matter; *doge, deuge*, part. pres. of *dogen, deugen*, to be of value, to avail. The originals and travesties sound alike. RUBBISH; valueless stuff; seems, *Robbe hische*; *q. e.* that which the Man in the Gown (Friar) spits out, talks; one of the endless Saxon sneers at the Friar's Papistical doctrine; now

used in the more extensive import of any trumpery, either *material* or *spiritual*. Johnson grounds the term in *rub*, and says, by *rubbing*, dust, trash is made !

“ For who I have counted all thinges losse and do
“ judge them but DONGE, that I might wyne Christe.”

Tyndale's N. T.

HOME IS HOMELY ; *Cambd. reme.* in literal import nonsense ; seems, *hom* is *ho'm life* ; *q. e.* home is where suffering is out of sight ; unseen, unperceived, excluded ; and where else is such abode to be had, but in Heaven ? to which the phrase refers. *Hom*, is here as the definitive abode of Man, as in the phrase, *he is gone to his last home, long home* ; implying to the abode of his Maker ; *i. e.* he is dead. But HOMELY, in the direct sense of unattractive ; seems, *hoe'm life* ; *q. e.* conceive it, take it in what light you will, there's something painfull, disagreeable, repelling in it ; and something not entirely pleasing, but still not decidedly offensive, disgusting, odious. *Hoe*, somehow, in some way or other, *quomodò*. *A homely person*, is not one of a decidedly disgusting appearance, but one not quite of a delightful or attractive appearance. *Homely fare*, is not fare which turns the stomach, but fare which does not excite the appetite, don't make you eager to eat ; makes you indifferent.

“ Each place handsome without curiosity, and HOMELY
“ *without loathsomeness.*” *Sydney.*

But in the ensuing extract, *homely* is as explained in regard to the above given quotation from *Cambden's reme. i. e.* all idea of pain out of sight, and thus *direct truth*, without regard to the feelings of either the speaker or the hearer.

“ Be *plain*, good Son, and HOMELY in thy drift ;

“ Riddling confession finds but riddling shrift.”
Shakespeare.

THE DEVIL WITH HIS SEVEN HOOFS, TEN HORNS, SAUCER EYES, AND LONG TAIL; seems, the Nursery travesty of, *t' hij die w'ijle wis hij 's sij Heve hen ho of 's t'ee'n hoore'n 's sausse er yse, Hand, logen t'heel*; *q. e.* let the Saxon say to him who fancies he is the one his first Mo-ther. (Eve; the Bible-Mother of our sin-born race) has ensured, when he is off for his hereafter, the exclusion from Heaven as a matter of course, and the certainty of a pickling in horror (type of the Friar's Hell) into the bargain, for his next world, its all a lie (humbug). *Heve*, Woman, Mother of Man-kind; typified with the Jew by *Eve*, in dutch *Heve*; *sausse*, condiment, pickle; with which our *sauce* is a same word; also the part. pres. of *saussen*, to pickle. Original and travesty-sound precisely alike.

“ He would vote for any Tory, nay for *the devil himself with his seven hoofs, ten horns, saucer eyes, and long tail.*” *Times newsp. May 25, 1841.*

A LIME-TREE; seems, *er lyme-tree*; *q. e.* there a clammy, gummy, glutinous tree; a tree with sticky leaves; in relation to the natural state of the foliage of that tree at the latter period of its season, when a clammy secretion takes place on the upper surface of the leaf; *lyme* (sticky, sticking) part. pres. of *lymen*, to lime, to begum, beglue that which touches it. To this source our *lime*, the mortar cement, and the *lime* in *bird-lime*, also belong. *Tree, tere, tier*, are antiquated dutch terms for *tree*. Another name for this tree, is *Linden-tree*; in dutch *linde, linden-boom*, where *boom* is the present term for *tree*. I take *linde, linden*, to be grounded in *lind*, soft, in reference to the wood of that tree as compared with the harder material of other kinds. Ovid styles it, *tilia mollis* (soft wooded

Lime); *tilia* being the latin term for this tree, as *tilleul*, *tillau*, is with the french.

“ For her the LIMES their pleasing shades deny.” *Pope*.

“ *Hard Box* and LINDEN of a softer grain.” *Dryden*.

“ We never hear the workmen prais’d,
 “ Who bring the LIME or place the stones,
 “ But all admire Inigo Jones.” *Swift*.

YOU CUT A BAD FIGURE; was not quite as you should be; seems, *uw kuint er bij had vig u'r*; *q. e.* self being lost in strong liquor, the hog takes its place; by drowning the Man in drink you have made yourself a filthy beast; by getting drunk you make a beast of yourself. *Kuyt*, strong beer, essence of barley, the drink of the upper class of the Saxon day; *vig*, *vigge*, pig, hog; *vigge*, *bigge*, *pigge*, are a same word. *Bij had*, sounds bad; *vig u'r*, figure. HE MADE A FOOL OF HIMSELF; *hij mede er vul of hij, 'm's elf*; *q. e.* when he is full of mead (the brandy of the Saxon day) the Man goes off, and the Dæmon (Evil Genius) comes in, on; and is not this the usual case with the habitual dram-drinker? *Vul* (full) sounds fool; *hij 'm 's elf*; himself; *elf*, Dæmon. In literal form the two foregoing expressions are absurd; the first not english, and the second an impossibility; who ever *makes himself*?

TO DUMBFOUND; seems, *toe dom vond*; *q. e.* trick, deceit made dumb, speechless; imposition smashed; the impostor silenced; in reference to what is said in the case, as being that which was unlooked for by the attempting deceiver; *dom*, silent; *vond*, trick, device, *dolus*. This I take to be the true ground of our verb, and not that surmized, *v. 1, p. 32. of this Essay*. Johnson calls the verb, a low phrase!

“ They had like to have DUMFOUND the Justice, but
“ his Clerk came into his assistance.” *Spectator*.

PIPING-HOT; seems, *Pye’p inge hott*; *q. e.* the Man of the Cowl (Friar) thrives by the torment-concern, lives by his threatening his scholars with his Hell punishment; implying, without it he would starve. In literal form, *fiddling-hot* would be as rational. *A piping hot bun, piece of dressed meal, pudding, beef-steak, &c.* does not imply any *musical* or *tuneful* quality in them. It has evidently come into use in its present sense as the sound-travesty of a by-gone phrase of the same utterance but utterly different import. Johnson says, the phrase is from the sound of *the boiling hot pot*! *Pye* and *Pije* (one of the Cowl, Friarhood) are a same word differently pronounced.

THE SACRAMENT; used by the Papist of to day as the term for the ceremony of the Mass; also as the administering of his *viaticum* for the departing Spirit, Soul; seems, *t’Hij’s ack raeme ent*? *q. e.* is purulent flesh a befitting introduction to our Maker? is carrion a due passport for Heaven? the expression of the by-standing Saxon-Heathen on seeing either the passing Host on its way to the sick-bed, or the performance of the Mass in the Church; and sounds *the sacrament*. *Ack, eck*, decayed flesh; matter; *pus*; a Saxon type of the *wafer, host*, held by the Friar the compound of the carrion or dead-body stuff of all the human species; *raeme*, part. pres. of *raemen*, to be fit, suitable, becoming. The usual derivation of the term is the latin *sacramentum* (oath)! THE COMMUNION; as the sacrament-ceremony of the Papist; seems, *t’hij Kom*; *m’u’nie hon*; *q. e.* let the Friar keep his Tankard [Chalice, Cup] to himself; no fraud, blasphemy with us; his disgraceful tenets won’t do with the Saxon; here in reference to his real-body-wafer doctrine as the passport to Heaven, in the eye of the Heathen worshipper of the

one God, a horrifying irreligious dogma. Since the eclipse of the true import of the same sounding expression, used by the Friar as the equivalent of the *sacrament*. *Hon*, *hoon*, blasphemy, also fraud, deceit; *nie hon*, sounds *nion*, *h*, no letter. But COMMUNION, now used in the sense of human intercourse; fellowship; seems, *kome m'u 'n hij ho'n*; *q. e.* arriving at within you that Man comes from Heaven; coming from within you at the knowledge you are a being from the hand of God; and thus as a quality bestowed by its Maker on the human kind alone, as far as it is permitted us to know in our present state. In ground sense implying *self-communication*, *reason* as the means of arriving at such result; in the course of use extended to the sense of the mutual intercommunication of Mankind by word. *Self-communication*, is intercourse with self, reflection, reason. Johnson refers, the term in both the above imports to the latin *communio* (intercourse) which is in fact the word of the above given teutonick expression; but what can that have to do with the papal farce implied by the term? which clearly belongs to another source, and as I believe, to the one above given. *Kom*, Tankard, Chalice and *kome*, coming, part. pres. of *komen*, to come, have a same sound. The french etymologist imputes the sense of community in Truth to the term, but how will that apply to the well known expression of *self-communication*, or to *communication* with your fellow men? it is a groundless and friarly construction. *Communio sanguinis* (fellowship of blood; of one, or common descent); *communio sermonum* (fellowship of languages; relationship of tongues) are classick expressions. *La communion des fideles* (the community of creed in the staunch pope-believers) is a cant expression of the french fanatick.

“Tertullian reporteth that the picture of Christ was “engraven on the COMMUNION cup.” *Peacham*.

“We maintain COMMUNION *with God himself*, and are

“made in the same degree *partakers of the divine nature.*” *Fiddes.*

PEASE (formerly also *peason*) as the garden produce so called; seems, *Pije ese*; *q. e.* the Parson's eating, dish; that which was reserved by the Saxon neophyte for the treat of his Converter, the Friar; at that period a garden stuff perhaps altogether of scarcer production than now, but in the early season of its consumption still considered in the light of a delicacy, choice dish. The original phrase sounds *pease*. And *peason*, seems, *Pije soene*; *q. e.* gratifying to the parson, that which pleases him when given to him. *Pea*, as the particle of *pease*, is the *singular* import formed from the *plural* or *general* term. *Ese*, part. pres. of *esen*, to feed, eat, make food of; *soene*, pacifying, appeasing, hence the A. S. *pisa, pisan*, in the same sense. But with the greek *pison, pissos*, latin *pisum*, and italian *pisello* (pea) the term *pease* can have nothing to do in relation to its etymology. *cod*, in *PEASCOD* (the shell, hull of the pea) is the dutch *kodde*, part. pres. of *kodden, kudden*, to collect together, to bring into one place, parcel; and *THE CODs*, as the combined testicles; seems, *t'hij kodde's*; *q. e.* this is the containing of the Man, Male; this keeps together, holds within that which makes him what he is in point of sex; implying without which he would be a Eunuch; *i. e.* nothing, in relation to the Female or means of producing his kind. *Stone* as one of the twin contents of the *cod*, has been explained in a foregoing page. The dutch term for *testiculus, coleus*, is *kodde*. *COD*, as the so called fish, seems the ellipsis of *kodde visch*; *q. e.* the congregating fish, the fish seen in droves, swarms; a quality the more observable in this case from the known immensity of its shoals and comparative magnitude of its kind. Johnson has not *cod* or *cods* in the testicle import. In A. S. *codd*, is purse, bag. *Undè derivatur* *PEASCOD*, is the school-boy's slang-phrase for an impossible etymology. But can there be any word in any language not grounded in

the effect produced by the object or subject in point upon the Mind? what else can elicit or produce concomitant expression by Man? Even the *scream* of pain is the intelligible expression of the effect of the cause.

In the article TO KILL; p. 169. v. 1. of this *Suppl.* the ensuing citation from *Tyndale's New Testament*; in corroboration of the source of that verb being in *quellen, kwellen* (to quell, extinguish), as there surmized, was accidentally omitted.

"Howe that the lawe is not geven unto a righteous man, but unto the unrighteous and disobedient, to the ungodly and synners, to unholy and unclean, to murderers of fathers and murtherers of mothers, to MAN-QUELLARS (*homicides, mankillers*)" and *whoremongers* (the dutch *hoer mongers*, dealers in whores, negotiators with common women) to them that defile themselves with mankynde" (the Corydons of our race; as those who fall in love with one of their own sex, instead of the other; *Corydon ardebat Amyntas*, implied a taste in *Corydon*, for which he would have been hung with us at one time, and even now, if not well-befriended, would have insured him transportation to Botany-Bay).

THE DEUSE (also spelt *deuce*); now used as the modification of *the devil* (*the deuse it is*, and *the devil it is*, are synonymous expressions of surprize arising from same unexpected appearance or accident); seems, *t'hij de u ijse*; q. e. to him (the Friar) the to you disgusting, disagreeable concern is due; it's to the Friar we owe that which is so disgusting, disagreeable to us; in reference to his introduction of the Devil-Story, a thing, like all other scriptural stories, unknown to the Saxon till the arrival of the Pope's Missionaries. *The deuce take me if I do*, and *the Devil take me if I do*, in the ground sense, are the same; and so are, *to play the deuse with*, and *to play the Devil with* (see p. 89, of this vol.). *Deuse, deuce*, as in the expression,

the deuse of hearts, diamonds, &c., of the cards, is the englished french deux (two); and the deuce of the dice is the two on a face of the die. Deused, deuced, as in the expression, a deuced bad speech, dinner, wine, job, deuced hard upon, &c., seems, de u ijse eed; q. e. that which is disgusting, disagreeable to you affirmed, confirmed, made good; consecutive same vowels sound as one, eed and ed have a same utterance. The term cannot be as the præet. of to deuce, there being no such verb in any language, and is a mere sound-sense travesty. Johnson adopts Junius's derivation of deuse from dusius, which he says, is the name of certain evil spirits!

" 'Twas the prettiest prologue, as I wrote it;
 " Well! THE DEUSE *take me* if I ha'n't forgot it."
Congreve.

A CEMETERY;

a tomb; also a burial-place; seems, *er sij, met rije*; *q. e.* self in Heaven, the rest matter of form; soul gone above with what is according to custom, mere ceremony; the soul in the hands of its Maker, the remains are disposed of according to the custom of the place. *S* and *c* are a same letter with our older writers. The scholastick source of *cemetery* is the greek *koi-meeterion*; *q. e.* dormitory, and thus a pun, metaphor for its origin, without analogy of letter or utterance, and a word which only made its first appearance in the original text of the New Testament, unauthorized by any previous classic writing. But the ground sense of words never depend upon a pun. The phrase above given is correlative with the term in sound and likewise import, as in reference to the Creed of the Heathen Saxon, the Father of our language. *Se*, self, the interior-man, that which makes known what we are. Hence the latin *se*.

SYMMETRY; due adjustment, requisite proportion; seems, *sij'm met rije*; *q. e.* we come into a duly regu-

lated state of things; Man is produced where all is in the requisite condition; in reference to the purpose intended by his Maker and consequently implying a state devised by the Supreme Being. Subsequently used in the social import of due, complete order, proportion, in reference to human judgment, opinion. Hence possibly, the latin *symmetria* and greek *summetria* in the same import, usually held to be the compound of the preposition *zun, sun*, with, together; and *metreein*, to measure, and thus as to measure together, in one. The greek source refers to *material* quality alone; the Teutonick to *moral, spiritual* quality, in ground-sense, and only analogically to *material* quality.

“SYMMETRY, equality, and correspondence of parts is “the discernment of *reason*, not the object of the “sense.” *More*.

Irrelevantly to consequent opinion, what is *symmetry*? what becomes of it as a word?

TO MARRY; seems, *t'u marr' Hij*; *q. e.* to you continuance given by God; the means of your remaining a people, race in the World granted you by your Maker; consequently importing sexual intercourse as the only means for such continuance; for without it every one now existing, would have been an unimagined embryo; *u*, you; *i. e.* Man, Mankind. A heathen phrase, somewhat in contravention with the Bible recorded sentence of Man's exclusion from the Maker's presence, for the very act in point; one, if it had been neglected, Man must have ended where he began; *i. e.* in Adam and Eve; at least according to the scriptural order of things. MARRIAGE; *marr' Hij eeje*; *q. e.* for continuance here, that is the law of your Maker; this is the mean God has allotted for keeping up your kind. *Marre*, part. pres. of *marren, maren*, to remain, to continue on a same spot, place. Hence the french *marier* and *mariage*. Johnson derives the above

verb from the latin *maritare* (to marry), for which verb he gives no etymology. It is the above source being the true one which has probably suggested the well-known expression of *marriages are made in heaven*. MATRIMONY; *mat'r hij m'on Hij*; *q. e.* the means by which his Maker keeps Man where he has brought him in; the measure by which God continues Man in the World He has given him; of which original phrase the latin *matrimonium* is the combined word; *mat*, *maet*, rule measure, regulation. MARITUS, (the latin term for *husband*), *marita* (for *wife*); seem, *mar hiet*; continuance in the place, world ordained; the command of continued abiding; implying the obedience to that command to be the sole means decreed by his Maker to Man for his continuance; consequently as implying the one in state for sexual intercourse, that being the only means allowed or dictated by Nature; hence adopted for the term for male and female in that state, as distinct from that of either when unmarried. From the substantive the verb *maritare* (to marry) is had; used also metaphorically for to bring together the vine with that which is to support it; in Italy and the southern parts of Europe the young elm; *ulmi vitibus maritare* (to marry the Elms with the Vines), in french *marier l'ormeau à la vigne*, are well-known phrases. *Mar'*, *mare*, as pre-explained in this article. *Mar' hiet*, sounds *marit*; *us* and *a* the dialectical noun terminations in latin.

AN OMEN; an internal warning, hint, perception, prognostick, preconception, arising in the mind from an unseen, unknown cause; seems, *een ho mē'n*; *q. e.* brought in, introduced into the mind by One on High, the One unseen, the Deity; and thus a self unaccountable presentiment of that which may or may not happen; but without the implication of groundless, irrational motive, as in *a fancy, whim, caprice*. Modified by *good* it implies the imagined prospective of a happy event; by *bad* the reverse. Hence all the correlative

formations of analogous letter, utterance and sound sense in other languages. *H*, no letter, *ho me'n*, is *omen* in form and sound. Johnson gives no other source for the term than the latin *omen*, which is the word of the above phrase, with the Grammarian's substantive cases usual to nominatives so terminating. LUCKY; fortunate, successful, prosperous, happy, blessed; the dutch *geluckig* in the same sense; the adjective of *gluck*, *geluck*, felicity, prosperity, success; and thus one to whom or which success, prosperity has been ascertained by its attainment, that where success is a possessed state; which could not be the case if the word were as the adjective of *luck* (the dutch *luck*) which is simply *chance*, *accident*, that which may or may not happen, and when it does happen, may be either *good* or *bad*, and thus any thing but a *lucky*, *happy*, or *prosperous* state. And yet *gluck* and *luck* are held by etymologists to be a same word. But I take *geluck*, *gluck*, to be the combined word of the phrase *gij luck*; *q. e.* chance your's, fortune with you, accident at your command; and thus a state of human happiness, prosperity, for the term can refer to Mankind alone; the prosperity, happiness of *a flea*, *a cow*, *a fish*, *a crow*, is nonsense, and so is a *lucky louse*, *pig*, &c. In the englished *lucky*, the *g* has dropped in the course of use and the term now become *glibber*, more readily utterable. LUCK (chance, accident) derived possibly from *luik*, *luijcke* (lock, shutter) that which closes, conceals all behind, within it; and *luck*, implies unforeseen prosperity, unexpected good fortune; a good event in the order of things, but concealed from Man till it takes place. The latin *lucrum* and our *lucre* as profit, gain, advantage, seem grounded in the above explained *gluck*, the *g* being time-eclipsed, as in *lucky*. *Lucken*, to succeed, to happen successfully, as wished, is the same word with the above *gelucken*, the prefix *ge* being dropped in use. The well-known phrase of *a lucky dog*, a fortunate fellow; seems, *er luck hij doge*; *q. e.* there chance is availing to him,

avails him, is valuable, of use to him. From *doge*, the pres. pot. and part pres. of *dogen* (to avail be of value) sounding as *dog*, the phrase has been degraded into a jocular, if not a vulgar, one.

A RANTIPOLE; as in the expression *a rantipole fellow, chap*, implying a frantick, wild mannered person; seems, *er rae'n t' hij pol (polle)*; *q. e.* error, wrong has a station in his head, wrong has a part, plays a part, in his head; or it may be as, *er an t' hij pol (polle)*; *q. e.* error, wrong, something out of the way in his head; *rae*, station, fixed position; *an*, in; *pol, polle*, head, *caput*. A CLODPOLL; a stupid, thick-headed person, a dolt; seems, *er kloet polle*; *q. e.* there a stupid, dull head; *kloet*, stupid, obtuse, *obesus*. Johnson derives *rantipole* from the dutch *randen, randten* (to be in a state of insanity, idiotcy); which he deems the source of our *to rant*, as to talk in a high tone, strain of language. But *to rant* don't imply such strain of talk as to befit the utterer for Bedlam, or to require the care of a keeper; and for the terminal *pole* he gives no etymology. In my mind our *to rant* is the dutch *wranten*, to talk in a tone of defiance, in a strange offensive way, as one heated by anger, or vexed by opposition; the *w* having no sound any more than in our *wriggle, wrong, wring, wrestle*, &c., which sound the same without the *w*. Besides *rant* and *pole* will never make *rantipole* either in sound or letter. *Er*, error, wrong, astray. *Clodpoll* Johnson says is as *clod* and *poll*, but does not tell what *poll* is or means. *Rantipole* refers to *manners* more than to *speech, word*.

"What at years of discretion and comport yourself at
"this RANTIPOLE rate"! Congreve.

"The eldest was a *termagant imperious* wench; she
"used TO RANTIPOLE about the house, pinch the chil-
"dren, kick the servants, and torture the cats and
"dogs." Arbuthnot.

What relation can there be between *rant*, as raving talk, and *rantipole* as used in the above extracts?

"This letter being so *excellently ignorant*, he will find that it comes from a *clodpoll*." *Shakesp.*

A MISER; one that makes money the source of disgrace and anxiety instead of regard and use; seems, *er m'hye's ere*; *q. e.* in this case money is accompanied with torment, is causing vexation, trouble to the one in point; implying, instead of being the production of benefit to him. *Ere*, *aere*, brass, copper; also money, the currency of the former day, whence our now slang phrase of, *have you the coppers?* that is, have you cash to pay for what you are wishing to have? and the latin *æs*, *æris*, *ære*, has, along with the import of brass, and copper, also that of money; *gravis ære dextra*, is a handful of cash, money. The dictionary etymology of the term is the latin *miser* (miserable, wretched); but that has no inherent sense of the possession of money as the cause, but rather of the want of it being the cause; *miseros nos* (we unhappy mortals) don't imply *a set of money hoarders*. *Homo avarus*, is the latin equivalent of *a miser*; in french *un avare*. And *miser*, the antiquated substantive in the import of wretch, miserable being; seems, *er m'yse'r*; *q. e.* there is that which is accompanied with horror; a terrifying object; one in a terrible condition, a state terrible to self and beholder; a pitiable state; in reference to either mind or body. Hence probably the latin *miser* (miserable, wretched) as well as *misereri* (to pity, compassionate); *miserere mihi* (have compassion upon me, implying the appeal of one in misery, suffering) with which *miserari* is the equivalent verb; *miserari casum*, is to feel, pity for the accident in point; to compassionate the one to whom it has happened.

"Vouchsafe to stay your steed for *humble MISERS* sake."
Spenser.

"Though she be dearer to my soul than rest
 "To weary pilgrims or to MISERS gold." *Otway*.

"Decrepit MISER ! base ignoble wretch !
 "I am descended of a *gentler blood*." *Shakesp.*

PROG ; a now slang phrase for *provision, victuals* ; seems, *er Pije roege* ; *q. e.* there's that which makes the Cowl Man (Friar) a torment, a distressing object ; as coming from the mouth of the Heathen, affronted and disgusted at having to find provision for the Missionary who lived in idleness and worried him with his sectarian incomprehensible riddles, and sounds *prog* ; whence the verb *to prog*, to obtain provision shabbily. It is this source which has imparted its derogatory sense to the word ; one which always implies victuals of any sort, any how obtained. *Roege*, part. pres. of *roegen, wroegen, wrogen*, to cause anguish, pain ; to torment, to make anxious, *angere*.

"Oh nephew your grief is but folly,
 "In town you may find better PROG." *Swift*.

"She went out PROGGING for provisions as before."
L'Estrange.

THROUGH THICK AND THIN ; *she followed him through thick and thin*, she was true to him without regard to consequences, absorbed in him ; seems, *t'roume (rume) t'ick hand t'hij 'n* ; *q. e.* if any misfortune happens to me, there's the one who comes to me at once ; in grief and sorrow there's the one sure to be by my side. In literal sense the expression means nothing. *Te roume*, some deplorable event, cause of grief at hand, present, sounds *through*. But *hij* may have been as *Hij* (our Maker, God) ; and then the original implication would have been, in distress my Maker occurs to my mind ; implying the assurance, promise of ultimate relief, peace and quiet from Him ;

and thus in relation to the here often explained Heathen Creed. All hope of relief here below being over the inborn certainty of returning to our Maker, reconciles the mind to patient suffering. We say, *she swore through thick and thin*, and mean she made oath of all she could in favour of the one accused, regardless of consequences to herself.

"Through perils both of wind and limb
 " *She followed him* THROUGH THICK AND THIN."
Hudibras.

PALSY; our dialectical term for paralysis; seems, *pal's hij*; *q. e.* an end of him; the termination of the person in point; in reference to his former due state; an affliction which deprives him more or less, of his former power of action, and sometimes entirely. *Pal*, *pael* end, termination, *terminus*; and also *pale*, as one of the upright parts or stakes of a wooden enclosure, as well as in the general sense of bounds, boundary limits, as in the phrases the *pale of the Church*; the *pale of the district, territory*; hence the latin *palus* (stake). Here also belongs our *pale*, in the expressions, *pale face*, *pale complexion*, *pale coloured*; in the sense of limited to, or ending in one, a same appearance or colour of skin, or rather of that which has no colour, for *white* is no colour; instead of the due or natural mixture of red or other colour or shade of tincture, or of some colour or other; *a pale face* is of one colour, or rather of no colour, without red or other shade as in the healthy natural face; in the phrase *a pale-coloured horse*, *pale* is used analogically in reference to what is implied by the term when used in regard to the face or skin. Hence the french *pasle*, and latin *pallidus*. Johnson derives *pale*, as stake from the latin *palus* which is our own word, and pale as colourless from the french *pasle*.

"The night methinks is but the day-light sick,
 "It looks a little PALER." *Shakesp.*

A Saxon expression for *apoplexy*, was *hand God's*; i. e. God is at hand, implying it to be either the stroke of death or its usual precursor; and, according to Heathen Creed, the returning of the one in point to his Maker.

TO MORTIFY; to vex, fret, deject the one in point; seems, *t' u m'ho'r t'Huijfhye*; q. e. you hold you are to go to Heaven, the Friar holds you are to go to Hell; with you Saxon Heathens the faith is you are destined for Heaven, the Friar holds, as Heathens, you are sure of a futurity of suffering. And, what truer type of *mortification* than while deeming yourself assured of a state of peace and quiet for your hereafter, you are unexpectedly assured by another, you are under a grand mistake, and that you are doomed to eternal torment? What more fretting, dejecting, or vexatious? In the phrase, the *part, limb, flesh begins to mortify*, the import is the part, limb, flesh begins to be in a state which causes, alarm, vexation, dejection, anxiety of mind to the suffering one in point. Original phrase and travestied word have a same utterance; *h* no letter. The dutch or teutonic expression implies the highest degree of vexation and disappointment; but in social use it has been modified to evils and vexations of a lower standard. Johnson gives no etymology for this verb beyond deriving it from the french *mortifier*, which is our own word dialectically modified. *Mortificare* is dog, Monk-latin, first used by the translators of the Scriptures into that idiom. Our substantive *mortification*, both as dejecting disappointment and alarming state of the part in point, grounds in the verb which represents the above phrase. *T'u*, resounding into the infinitive *to* has verbalized the expression. **HAND**; seems the contraction of *haeije'nd*; q. e. given to feed and work with; to convey the food to the mouth and to get the means of food by, in relation to work, cultivating the land; where *haeiye* is the part. pres. of *haeijen*, to nourish, cherish, and also to cul-

tivate, to labour; 'nd, the part. præt. of *innen*, to receive from, also to give to; here of course in relation to Him who gave the rest of the human frame. In fact *the hand*, as the *agent* of the *mind*, is the means of continuing human existence. *The hand of God*, is the agency of God; and *hand* is here used analogically. HAND AND GLOVE; now used in respect to a state of intimate friendship between the parties in question; *hand hande gelove*; *q. e.* your hand makes the promise, assures the completion of the bargain in point. The hand given is the signal of the promise to perform the bargain in point; and still is a countryman's type of the promise to adhere to an agreement in regard to the sale in question; *hande*, pres. pot. of *handen*, to accommodate, to serve, to do for.

BY COCK AND PIE; used as a jocular oath at a former day with us; seems, *bij koke hende Pye*; *q. e.* when cooking is going on the Friar is sure to be close by you, at your side, sticking to you. A Saxon sneer at the intrusive parasite Friar. From the initiating *by*, since the eclipse of the sense of the original phrase, converted into a sort of mealtide oath. *Hende*, close by, at hand.

"BY COCK AND PIE you shall not chuse, Sir, come, come."
Shakespeare.

HOLDS HAND WITH; an obsolete expression, used by the admirer of the one in point as the answer or remark on the expressed admiration by another in regard to the object of his admiration, now supplanted by, is upon a footing with; seems, *hold's hende wis*; *q. e.* the dear one (his, my dear one) is certainly nearly up to her (his) mark; the one you know I admire does not fall short in beauty (value) to the one you speak of with admiration. *Hold*, dear, beloved; *hende*, near to, close by; *wis*, certainly, assuredly.

—————"She in beauty, education, blood,

"HOLDS HAND WITH any princess in the world."
Shakespeare.

A THOUGHT; seems, *er dochte, dachte*, the substantized past part. of *dachten, dochten, gsdochten* (to think, to cogitate); not as presumed by Johnson of *dencken, dincken* (to think) which would be *denckt, gedænckt*. Probably deriving from *dack* (cover); whence *dacken, daecken*, to cover, to conceal within, the præt. of which is *dackt*. And a *thought* is essentially and absolutely that which is *concealed*; for when announced, disclosed, it is no longer one, but becomes a part of speech. *Thought*, in the course of the proficiency of oral communication, has supplanted the præt. tenses of the primitive *denkt*, and thus united usefully two verbs of a same meaning, as in numberless other analogous instances. BROUGHT, the dutch *brogt, gebrogt*, as the past part. of *brenge* (to bring), probably belongs to *berocken*, to cause, produce, bring forward, contrive, the præt. of which is *berockt*, while that of *brenge*, would be *brengt*. To BUY (formerly *to by*); seems, *t' u by*; *q. e.* to you aside, to you apart; separated from the one it belonged to, and come to belong to you; become your part, portion, possession; and sounding as we utter *to buy*, has been adopted as a verb. *By*, in dutch, has the import of aside, apart from that in point; and we say in a same sense, *the opportunity is gone by*; *i. e.* is parted, gone indefinitely, lost. *To buy a thing*, is to part it from where it belonged for another's purpose; to make his your's. But the præt. BOUGHT, I suspect, is *behoudt*, held, retained, come at, obtained, the præt. of *behouden*, to keep, to acquire possession of; and sounds *bought* as formerly pronounced, and still is provincially. *You bought a horse*, implies you have made a horse your possession, your own, kept it, taken it for yourself. The due or natural præt. of *buy* would be *buyed*. The A. S. *bohte, geböhte*, (bought) is a same word, and so is the *biegan*, of the same dialect, with our *to buy*; in dutch *koop*;

in german *kaufen*. HE IS BOUGHT AND SOLD; a well known expression in regard to some corrupted individual, one destined for some base transaction; seems, *hij ijse, behoort hand sold*; *q. e.* he is an object of horror, disgust, he ought to be immediately tossed in a blanket; an antiquated mode of popular punishment for some disgraceful act, not within the reach of the established law; now assigned to the schoolboy, as that of the pump and ducking is to the mob. *Sollen, solle-bollen* (of which *sold* is the præter.) is to toss arse over head, head over heels; also to toss in a blanket. In literal import, the phrase is tautological and nonsense; for *bought* implies *sold*, and *sold* infers *bought*. *Be-hoort* sounds *bought*, as usually pronounced; *hij ijse*, sounds, *he is*.

“ There n’as no wight in all Paris,
 “ *Biforne our Ladie at parvis,
 “ That they ne might the boke by
 “ The sentence plesed ’em well truely.” *Chaucer*.

*Seemingly an oath; by the Virgin Mary in the frontal of the Gate or door of a Cathedral; *Ladie*, the Lady, our Lady (*notre dame*) were cant terms for the Virgin; *parvis*, a french term for the porch or frontal of a door or great gate of a Church. *Notre Dame* is the name of the Cathedral of Paris, as dedicated to the Virgin.

DEAR (formerly *dere*) ; as the epithet for the object of affection; the dutch *dier, dijr*, in the same sense; and seems the combined word of *dij er, du hij ’r*; *q. e.* thee there, thou be there; thyself there, and thus that in to which the *Being*, existence of the one who uses the expression is ideally transfered; and consequently lost to the former possessor. And we say, *he is lost in admiration of her*, and mean love is the cause of his being no more the same person he was in regard to others. *My dier* (my dear) is the one dear to me. *My dear*

child, is the child I hold as my self, dear to me; *my* (to me) is the dative of *I*, of which *mine* is the adjective noun; hence the latin *mihi*, greek *moi*, *emoi*, french *moi*, and italian *me*. But DEAR (formerly *dere*, *derre*); as in the purchases, *it cost him dear*; *he paid dear for it*; *a dear purchase*; *a dear job*; *a dear peril*; *my dearest foe*, is evidently any thing but *dear* as above, if not it's direct opposite, and seems, *dere*, the part. pres. of *deren*, *deeren*, *deyren*, to injure, to hurt, to do mischief to; and in the form *derre*, of *derren*, to consume, dry up, exhaust. *A dear bargain*, is an injurious bargain to the maker of it; the buyer; *a dear year*, a year injurious to the people. *Dierkoopig*, is selling dear; selling to the injury of the customers; a dear selling, dealing tradesman, shop; and there *dier* belongs to a subsequent stage of the dutch language, when the original form had become confounded with that of *dier* in the first above given import. Our term DEARTH, as scarcity, is the dutch *dierde* and belongs to *dear* in the last given import.

“ And whoso woll have frendis here
 “ He maie not holde his tresour DERE.” *Chaucer*.

“ O, no, he loves me and he holds *me* DEAR.” *Shakesp.*

—————“ That kiss
 “ I carried from *thee*, DEAR.” *Idem*.

—————“ O, fleeting joys
 “ Of paradise DEAR-bought with lasting woe.” *Milton*.

—————“ Let us return
 “ And strain what other means is left to us,
 “ In this DEAR *peril*.” *Shakespeare*.

“ Would I have met my DEAREST *foe* in heaven,
 “ Or I had seen that day.” *Idem*.

" At Lucifer, though he an angel were
 " And nat a man, at him will I beginne ;
 " For though fortune may *nat an angel* DERRE,
 " From hie degre yet fel he for his sinne." *Chaucer.*

I have scarcely a doubt, but that our DIRE and the latin *dirus* are the same word with *dere* and *dear* in the above given import of *injurious*, hurtful, woeful. A *dire affair*, is a sad, bad, woeful, painful concern.

" The thingis fell in as thei done of werre
 " Betwixin 'hem of Troie and Grekis ofte ;
 " For some day boughtin thei of Troie it DERRE,
 " And eft the Grekis foundin nothing soft
 " The folke of Troie." *Chaucer.*

" Among those other folke was Cresida
 " In widdowe's habite blake, but natheles,
 " Right as our first letter is now an A,
 " In beaute first so stode she makeles,
 " Her godely loking gladdid all the pres,
 " N'as nevir sene thing to be praised *so* DERRE,
 " Nor under cloude blake so bright a sterre." *Idem.*

Dirum omen, is a woeful, mischief pretending presage, omen ; *dira necessitas*, is a woeful, painful dilemma.

A NECESSITY ; seems, *nie cesse hiet Hij ; q. e.* no cessation bespeaks the Deity, a first cause, and thus compells, forces human reason to hold as certain another Being than Man ; seeing that the perpetuating of kinds in existence is beyond the power of his kind. And in fact what kinds, classes of existence ever have become extinct in regard to the knowledge of Man ? Individuals and species disappear from our sight, but not classes, kinds. And thus the true type of that, which by reason, we are constrained to admit, consequently a *necessity*, an inevitable obligation. Hence the latin *necessitas*, and french *nécessité*. Hence the phrase,

necessity has no law, i. e. necessity is beyond the power of human controul. *The necessity of the case*, is the inevitable result, conclusion of the case in point. *He is in a state of necessity*, he is in a state which compells him to apply for the assistance of others, in a self-inextricable difficulty. In the latin it has the figurative import of *fate, death*, that which is humanly unavoidable, that which all must undergo *nolentes volentes*; *œquâ lege necessitas sortitur imos et insignes* (death is assorted to high and low with an impartial hand); *necessitas dimicandi*, implies a case where fighting became an inevitable obligation. The original phrase and the combined term *necessity*, sound alike. From *cesse* (ceasing, cessation) the latin has its *cessare*, and the french its *cesser*.

“ There never was a man of solid understanding, whose apprehensions are sober, and by a pensive inspection advised, but that he has found by an *irresistable* NECESSITY, one true God, and everlasting being.”
Raleigh.

TO GELD; seems, *toe geld*; q. e. an end to what it was worth, to its value; in relation to the intention of its Nature; natural use. *A hog* when gelt, may become fitter for bacon, but is not so good a *boar*, propagator as before; *a man* when gelt, though he may make a better singer, won't be quite so valuable for what he was naturally intended as before; his means of self-propagation being frustrated. *Toe*, at an end; *geld*, past part. of *gelden*, to be of worth, to be of value. Hence the german *gelt*, sterile, barren, as applied to animals (*eine gelt kuh*, a barren cow).

“ Lord Say has GELDED the commonwealth and made it a Eunuch.” *Shakespeare.*

AN IMP; seems, *een im'p*; q. e. one come in to here for assension; a being produced for Heaven; in refer-

ence to Mankind in all its stages of existence, as distinguished from the Brute; comprizing every human being from its incipient organization to the utmost period of life. And thus as the impartial decree of its Maker in regard to Mankind in all its stages of an existence of which he was the omnipotent and omnipresent Author. In regard to the Common Author of their existence and bestower of their natural quality, what juster claim has one human being over another for favour? was the unchristened Heathen's nature inspired self-interrogatory and its conclusive answer the source of his Religion, Faith in God. Now used in the import of both man and infant; also in that of a subordinate devil, a kind of satanick *attaché*; a sense imparted by the misconstruction of the known phrase, *an imp of hell*, where hell has nothing to do with the present meaning of that word in the language of the day, but is the antiquated Saxon *helle* (clear, evident); and the original and true import of that phrase was *een im'p of helle*; *q. e.* that this one is brought into existence, the world for Heaven is evident (clear, certain), of which the term, *an imp* is, in fact, the ellipsis. *Een*, a Person, Being, *Quidam singularis*; *im*, in existence, the world, brought in; *of*, off, dead, gone from hence; *'p*, *up*, indefinitely upwards, type of Heaven, as when we say, *he is gone on high* and mean gone to Heaven. *Een im'p* sounds *an imp*.

"That noble *IMP* your son." *Cromwell to K. H.*

"And thou most dreaded *IMP* of highest Jove,

"Fair Venus' Son." *Spencer.*

"The tender *IMP* was weaned from the teat." *Fairfax.*

"A lad of life an *IMP of fame*." *Shakespeare.*

"Such we deny not to be *IMPS* and *limbs of Satan*."
Hook.

"As soon as you can hear his knell,

"This God on earth turns devil in Hell;

"And lo! his ministers of state,

"Transform'd to *IMPS* his levee wait." *Swift.*

PIEBALD; indiscriminately parti-coloured; seems, *Pye bald*; *q. e.* a Friar at once; just like a Man of the Cowl; as said by one Saxon to another, on seeing a horse with a coat so diversifiedly coloured, that he had no term in his language to express it by, but employs the analogy of the to him, strange and unaccountable variety of colour in the garbs of the different Orders of the Friarhood; a novelty which must have struck every continental visitor of Catholick regions, that came from a protestant one, even within the last past century. The phrase has remained, but combined, since the eclipsed import, into an adjective. Metaphorically, we say, *a piebald imp*, for one whose parentage is involved in mystery by scandal; originally, perhaps, with the Saxon, in relation to its assumed intermixture of the husband and his wife's Confessor, the Friar; a usual coadjutor of the husband in all his family duties in all former truly Catholick households. Johnson gives *pie* for its source!

"It was a parti-coloured dress

"Of patch'd and **PIE-BALD** languages." *Hudibras*.

ON FY! a now nearly discarded exclamation of the abashed female; seems, *of hye*; *q. e.* have done plaguing; cease teasing; don't worry me; cease to make yourself disagreeable to me, I have had enough of you; and sounds *Oh fy!*; of which *fy*, as in *fy upon you!* in fr. *fi*, is the ellipsis. The word was formerly used by either sex in the same sense as we at present say, *for shame!* But I don't think we now ever hear the Man use the word *fy* seriously. *Hye, hey*, part. pres. of *hyen, heyen*, to vex, torment. Johnson refers the term to the greek *phœu* (ha! alas!) and the latin *vœh!* The french *fi!* is our own word *fy*.

"FY! my lord, FY, a soldier, and afraid?" *Shakesp.*

"Nay, FY, what mean you in this open place?

"Unhand me, or, I swear, I'll scratch your face;

"Let go, *for shame* ; you make me mad for spite ;
 "My mouth's my own ; and if you kiss I'll bite." *Dryd.*

MY GOD ; the interjection of distress, sorrow, grief ; seems, *m'hye God* ; *q. e.* in sorrow, distress, hardship, God ; when in grief, your Maker recurs to within you as your true and natural resource for ultimate assured peace and quiet. An expression originating with the Heathen Saxon, as one of that Faith which was grounded in Man being the Son, and God the Father, Creator, Maker of his kind.

WORK (with Chaucer, *worch*, *werck*, *werke* and *worke*) ; the dutch *werck* ; which in all its ramifications seems to ground in the phrase *w'hercke*, (*w'horcke*) ; *q. e.* as affectioning ; as that which arises from liking, taste, desire, inward and natural feeling, love and affection for ; in reference to action and employment as opposed to inactivity and idleness, and thus a natural inclination. *The work of God*, is the benevolence of God in action, shown by its effects respecting his creatures. *The work of Man*, the nature inspired affection for action, opposed to the painful state of the stupor and insipidness of listless inactivity. Socially used in the sense of action and its effects indefinitely. *The work of genius*, is the produce of the feeling, affection, taste of genius. *A bad work*, is that done by bad taste ; no due feeling for that done ; want of talent for it. *A work-house* (*er werck huis*) implied in original form, a manufactory ; not a pauper-house. Hence the verb TO WORK. *The physick worked*, is the physick did that which was desired, wished, called for ; *the beer works*, the beer acts, does as was wished by its brewer ; *it works upon his mind*, it acts upon, affects his mind indefinitely. And thus in regard to *the needle*, and the *work* done by its use ; as well as in the expression *the ship works its way through the sea*, that is the ship does as the owner, pilot, commander wishes, desires, affections.

" Wherefore this **WERKE**, whiche is right laborous,
 " For age me nedith nat in honde to take,
 " To youthe me owith to be' obsequious,
 " Now I begin thus to **WORKE** for his sake." *Chaucer.*

" O fairest of creation ! last and best
 " Of all *God's* **WORKS**, creature in whom excels
 " Whatever can to sight or thought be form'd
 " Holy, divine, good, amiable or sweet
 " How ar't thou lost ! *Milton.*

W', *wie*, as, as if; *hercke*, part. pres. of *harcken*, *hercken*, *horcken*, to affection, to desire, to long for ardently, to stick, adhere to; also to hearken to, listen to, attend to.

THE **WAFER**; as the passport of the Papist to Heaven, his *viaticum* for the other world. With subsequent doctrinal dissentients a corresponding substance is used as a letter seal; also as a desert eatable; but the name is retained with us, in both senses, as the descendants of those with whom the phrase of which it is the word originated; *viz.* the Heathen Saxon. The term seems the travesty of *t'hij w'ee hef er*; *q. e.* for him who holds the doctrine Ascension is there; to the one of that Creed, Heaven is there, in that; and is as the expression of the bystanding Saxon to his companion on the seeing the passing Host in its way to the dying one; still a constant occurrence in Catholic countries. *W'ee hef er*, sounds *wafer*; *hef*, ascension, type of rising to Heaven. The dutch *mæfel*, *wafel*, now used as *wafer* is with us; but formerly as the Sacrament-paste of the Catholick; seems, *w'af hel*; *q. e.* that by which hell is escaped, shirked; *h* no letter, the phrase is *wafel*. THE **HOST**, the equivalent of the papist-wafer; seems, *t'hij ho hitse*; *q. e.* to the Saxon an object of the utmost excitement, to him the cause of high excitement, agitation; in reference to the Heathen resistance to the adoption of the disgusting doctrine of

the real-body-wafer; already repeatedly explained here. Subsequently to the loss of the original import, adopted by us during the Catholic stage of our religion, for the name of the sacrament-wafer; but the french *ostie* and italian *ostia*, as the Mass-wafer, seems the latin *hostia* (the living animal expiatory sacrifice); and adopted by the Roman Catholic for the *wafer*, in allusion to that being held to be a part composition of the real body of Our Saviour, the acknowledged innocent expiatory sacrifice for the sins of others; the voluntary Hostage, Sponsor with his Father for his guilty fellow-creatures, *et pro delictis hostia blanda fuit* (and was the patient gentle victim for the sins of others). Other equivalent dutch terms for the holy wafer, are *ouwel*, *oblije* and *oblaet*; the first of which seems, *houw el*; *q. e.* heaven for your next place; the second, *ho bij lije*; *q. e.* Heaven! a state of torment aside; Heaven! hell skipped; in reference to the wafer when swallowed; the third, *ho bij laet*; *q. e.* by this admitted, let into Heaven; and are all gulling, kidnapping expressions of the Friar to the Saxon while pointing to his *wafer*. The french term for the eatable cake we call *wafer*, is *gauffre*; *pain à cachêter* for the letter wafer.

“That the same *body of Christ* should be in a thousand places at once; that the whole body should be hid in a *little thin* WAFER; yet so that the members thereof should not one run into the other, but continue distinct, and have an order agreeable to a man’s body, it doth exceed reason.” *Hall*.

IN LIEU OF; in place of; seems, *in lije u of*; *q. e.* the quality of yourself come in when you are gone, a thing of the same nature in place of you away; and thus a substitute of the one in point. Subsequently the term *lieu*, borrowed by the french from us, has been adopted by them in the direct import of *place*; but with us the word *lieu* is only known in the above expression; in french *au lieu de*. *Lije*, *leije*, nature,

quality; also way, *via*. *In lieu of me*, implies, one in place, room, stead of me. We now say in a same sense, *in place of me*, *in room of me*, *in lieu of me*, and *instead of me*; in french *au lieu de moi*.

PLACE, is the dutch *plaetse*, *pletse*, in the same import; and seems grounded in the phrase, *bij laet's*, *bij let's*; *q. e.* here impediment is aside, out of the way; and thus empty, clear space the issue; which is what is meant by the term used absolutely; *a place to sit down in*, is a space to sit down in, which can't be done in an occupied space; *a place at court*, is a position occupied by some one by the removal of another from it; *a place in a town* (now supplanted by the term *a square*) is a space free of houses; the vacant part by the side of which houses stand. *To take a place* is to supplant the state of vacancy, inoccupancy, space, and thus to fill by the entrance of the one in point into it; *bij laet's* sounds *plaetse*; *p* and *b* interchange dialectically.

A CUE; a fancy, turn of mind, manner, way of thinking; seems, *er kue* (*kuwe*); *q. e.* Heaven by chewing; Heaven obtained by a chaw; chew what I offer and you get to Heaven; a Saxon squib at the Friar, alluding to his doctrine, that chewing, swallowing his holy-wafer, and thus becoming a Papist was the only way for getting Heaven for an hereafter. In the eye of the Natural Religionist Heathen a fancy, a whim, an insane idea, but not so in the head of a proper Papist. *Kue*, *kuwe*, part. pres. of *ku-en*, *kuwen*, to chew; *er*, Heaven, as repeatedly pre-explained. The term is now used socially, in the sense of a way of thinking, fancy, propensity peculiar to the one to whom the term is applied by the user of it. By others, Johnson for instance, deemed the french *queue*, tail! a word subsequently adopted by us, for the name of the now exploded *tail* of the Man's head-dress or wig. *The cue of the Billiard table* is that fancied, preferred

by the player to exhibit his skill; *the mace* being the original, but now comparatively unskilful, means of playing the game of that table. The french *queue*, (tail; also billiard stick) is deemed to be the lat. *cauda* (also *coda*) tail, likewise *mentula*; with the italian *coda*, in both the latin senses. In an italian burlesque recital of a girl's confession to her Priest, she is made to use the following expression, *ho maneggiato la coda al gatto* (I have fingered, handled its tail for the Tom Cat); implying, and no more; consequently not so deep in guilt as her Mother Eve, who did not stop there; and of course in her idea not requiring so heavy a penance, as if she had not stopped short at mere fingering. *Caudam antiqui penem vocabant. Cic.*

“And so every one according to *his cue*.” *Shakesp.*

“What would he do,
 “Had he the *motive* and *THE CUE* for passion
 “That I have.” *Idem.*

I take the french *queue*, in all its imports to be our *cue*; as the tail of the head-dress, the fancy of the wearer, or his barber; as the Billiard-stick, the fancy of the player in preferring it to the mace; as the tail of an animal, its natural habit, character. I cannot persuade myself, that the word is of the progeny of the latin *cauda*, as usually held by others.

A *CAKE*; the baked paste so called; seems, *er Ka ick*; *q. e.* the Friar says, that's Heaven for I (me); the Monk tells me that's my Heaven, the means of going to Heaven; and is as what one Saxon says to the other, while pointing to the Friar during the Mass-administration of the Wafer; (*er*, Heaven; *Ka*, Friar; are terms repeatedly explained here). The phrase sounds *cake*, broadly pronounced. Hence, subsequently to the exploded use of the Wafer by us, used in the import of any composition of flour when baked; as the

same substance with the original Sacrament Wafer; the Friar's type of human and divine concreted particles. *To cake*, is to concrete, congeal; *the blood caked in the wound*, the blood congealed in the wound. *A cake of mud*, is a concretion of the particles which constitute mud; and *a cake of ice*, is the congealed particles which make ice. Johnson gives *kuck* as the teutonick for *cake*; but that's *cough* in dutch, where the word for *cake* is *koeck*. A FANCY; seems, *er van sij*; *q. e.* this is what comes from self, from within self; there's from self; and thus as a desire, view, imagination in regard to the subject or object in point originating in the mind of a person; *van*, from; *sij*, self (*van sij*, á *seipso*). A FANTOM (*phantom*); seems, *er van dom*; *q. e.* a mistake from being not in your right state of mind; in a temporary state of idiotcy; not in your right senses; and is as said by another to the visionary in question. The *ph* is a scholastick intrusion. Boyer in his dict., spells it duly *fantom*; Johnson, *phantom*; *ph* is a letter of the greek alphabet, not of the Teutonick dialect, where its equivalent is *v* and at a later date *f*. Neither *fancy*, nor *fantom*, have any other than a Saxon origin. *Fantasie*, was used by Chaucer, and borrowed from the french; and by the french, through the latin, from the greek *phantasia*; which with our present *phantasm*, *fantastick*, and the dutch *fantast*, *fantastick*, *fantaseren* and *fantasije*, ground in greek equivalents and are the introduction of comparatively modern writers into the then encroaching change of form in the dutch dialect. Johnson thinks *fancy* a contraction of *fantasy*! both words belong to our language at present, and why should one be the contraction of the other? a scholastick fancy. We say *I have a fancy for mutton*; but who would say, *I have a fantasy for mutton*? and yet if truly and groundedly equivalents, why not? this alone proves them not to be such. For *fantom*, there is no equivalent in greek or latin, nearer than *phantasma*, for which we have the

term *phantasm* in the same sense, why then intrude the doublet *fantom* upon that dialect? while both terms differ so essentially in letter and sound. The proposed idea of a metamorphose is a pure whim. The french *fantome* is our own word. *D* and *th* interchange dialectically; *ding* and *thing*, *du* (thou) and latin *tu*, are same words; so are *duijn* and *thumb*; *donder* and *thunder*, &c.; *er*, error, mistake; *dom*, idiot.

"Tell me where is FANCY bred,
 "Or in the heart or in the head?
 "How begot, how nourished?
 "It is eugender'd in the eyes,
 "With gazing fed; and FANCY dies
 "In the cradle where it lies." *Shakesp.*

"If he cannot help believing, that such things he saw
 "and heard, he may still have room, to believe, that,
 "what this *airy PHANTOM* said is not absolutely to be
 "relied on." *Atterbury.*

It (formerly *hit*; see *Tyndale's N. T. passim*); a pronoun relative of our grammar; used in regard to an object present or spoken of; seems, the dutch *hiet*; *q. e.* named, said, called, the præt. of *hieten*, to call, to say, to name. When we say, *it's an apple*, we imply that which is there is called an apple; *it's dark*, that which is in point is called dark; in reference to the weather, day, night, place, &c.; *it's all over*, the case, state in point is named, called, said to be all over, *i. e.* at an end; *it was a good speech*, the speech made was said to be good. *Take it*, take that shewn, offered; the object as called, named, whatsoever that may be. And so the term will be found to construe in all the uses of it; at least in such as are known to me. The dutch for *it*, is *het*, and seems grounded in *heten*; *heeten*, the equivalent of *hieten* to say, to call, to name, and thus correlative in source with our own term. Johnson gives the A. S. *hit*, as the source; that's our own word. TO ESPOUSE; to stand stedfast by the case

cause in point; to support, assist manfully the one who undertakes, or the object undertakes; seems, *toe ee spie ho'u's*; *q. e.* for that which is right, see, be sure Heaven is your's, is with you; for that which is your duty your conscience will support you in the performance of it; in its now nearly obsolete sense of *to marry*, the phrase imports, for marriage Heaven is with you; in allusion to that state as the design of the Creator for the permanence of the human race; the marriage of that day being no other than sexual connection, and is so still with the uncivilized portion of Mankind; that in a state of nature. Hence the french *epouser* (to marry), *epoux* (husband), and our *spouse* and *to spouse*. *Ee* has both the import of *right*, rule, and also of *marriage*.

"The city army, court ESPOUSE my cause." *Dryden*.

"With flowers, garlands, and sweet smelling herbs

"ESPOUSED *Eve* first deck'd her bed." *Milton*

"The cause of Religion and Goodness, which is the
"cause of God, is our's by descent, and we are doubly
"bound to ESPOUSE it." *Atterbury*.

"At once farewell, *O faithful* SPOUSE! *they said,
"At once the encroaching rinds their lips invade."

*Daphne and Peneus; on the former being transformed into a Bay-tree by the jilted Apollo.

"They led the *vine*

"To wed the *elm*; she *SPOUS'D about him twines

"Her marriageable arms." *Milton*.

*Here used metaphorically. See TO MARRY p. 105 of this vol.

LONGS MORE TO MARRIAGE THAN FOUR BARE LEGS IN
A BED; *Cambd. rems.* seems, *logen's m'hoer t'u m'haere*
rije ee je, t'an, Foije'r, baere lege's in er bij eed; *q. e.*
it's a lie that your Faith of Heaven being assured you
is the preparing a scorching eternity for yourselves,
our Mother here tells us when we are laid upon the bier

it is Heaven for us confirmed, our Faith practically proved; it's a humbug that our natural religion will secure us the Friar's Hell, we have imbibed with our Mother's milk (from our Mother's breast) that death is the confirmation of our nature-inspired hereafter; *i. e.* Heaven. *Longs more*, is not English without a preceding noun or pronoun. *Baere, berrie, bier, feretrum*, that on which the corpse is carried to the grave; type of death; *lege*, part. pres. of *legen*, to lie, to lay, to lie down. Other terms pre-explained. Original and travesty sound alike; *m'ho er, more; bijeed, bed*.

SULTRY; in relation to the state of the atmosphere; implies a degree of heat which indisposes you to action; relaxes and disposes one to do nothing, to sit still, to be idle; seems the ellipsis; of *a sultry day*, weather, time; and to be, *er 's u ijle t' rije d'ee*; *q. e.* there's the ordering of things that rules to within you the being idle; this is a state of things which disposes you to do nothing; and sounds *a sultry day*. *Ijle*, the part. pres. of *ijlen, ijdelen*, to be idling, to play the fool, not to do any thing, whence our term *idle*. Skynner holds the word to be as *sulphery*, or *sneltry*!

"It's very SULTRY and *hot*." *Shakespeare*.

"Such as born beneath the burning sky

"And SULTRY *sun* betwixt the tropicks lie." *Dryden*.

Johnson vouches no source for this word; but seems to think Skynner's a whim; and well he might. '*S u ijle t' rije* sounds *sultry*.

A WING; as the wing of a bird, an army, a door; seems, *er w'hinge*; *q. e.* there that it hinges on, depends upon, hangs on; that which makes it what it is; the centre or middle being purely ideal and no real part of any thing. Take a wing from a bird, in relation to its essential characteristick, it is no longer one; take

a wing from an army it is no longer one; for as long as it remains an army, however diminished in number, it has two wings inherently depending upon an ideal centre; take a wing from the folding door, it is no longer a door, in the implication of that which closes the thoroughfare in point. The wing of the coulter of the plough, is that on which its being a coulter depends; take away both wings and it is nothing, take one away and it's no coulter. In the sportsman's phrase of, *to wing a bird*, the *to* is in the sense of at an end, stopped (as already explained; *the door is to*, is the passage in point is at an end, stopped) and thus as the bird stopped in its flight; consequently fallen to the ground. We say metaphorically, *he is on the wing*, and mean he's off, in motion indefinitely. And poetically, *to wing its flight*, in ground sense, is to put in action that which its flight depends on.

MARRY; the subsequently jocular, but originally pious, prelude to an asseveration, assertion; formerly in familiar use; seems, *maer'r Hij*; *q. e.* if God is but with me; only let God sanction, permit it; as we now say, *I will do it God willing, permitting*. Supposed to be a familiarized appeal to the Virgin Mary, and grounding in *Mary*, where however there is but one *r*. The ital. has as an ejaculation of surprize *Gesu Maria!* (Jesus Mary!) and we have an old song which begins with "My maid Mary" &c., but no one dreams of either having any thing to do with the above *Marry!* *Maer*, but, unless, only, *solummodo*.

"Have not your Worship a wort above your eye?"

"Yes, MARRY, have I; but what of that?" *Shakesp.*

"MARRY! *interj.* a term of asseveration; originally, a mode of swearing by the Virgin Mary (by Mary)."

Maunder's Diction.

A QUIP; a now unusual term for some smart off-hand

joke; seems, *erg wip*; *q. e.* arch-flash; a sly, cunning flash; the flash of the arch one; and we still use the phrase *a flash of wit, mirth, merriment*, in the sense of a sudden exhibition, effusion of wit, &c. from the one in point. *Wip*, flash, dart; *erg, arg*, arch, sly. In the article A QUIBBLE, v. 1. p. 134. of this *Essay*, the original expression should have been, *erg wippe hel*; *q. e.* crafty vibration, sly wavering is there clear; and a *quibble* is that which wavers in its import, a thing that appears first in one sense, then in others in succession, before its true one is arrived at. *Wippe*, part. pres. of *wippen*, to flash waveringly, in fact as we see lightening does in every storm accompanied by it. *P* and *b*, have been often instanced as mutually interchanging consonants; our *a nipple*, seems, *er knibbele*; there nibbling, biting, repeatedly, as the toothless infant does the teat of the mother when sucking. Johnson grounds *quibble* in the latin *quidlibet* (what you like)!

“Nymph bring with thee
 “Jest and youthful jollity,
 “QUIPS and *cranks, and wanton wiles,
 “Nods and becks, and wreathed smiles.” *Milton*.

“No QUIPS now, Pistol; indeed I am in the waist two
 “yards about, but I am now about no waste, I am
 “about thrift.” *Shakespeare*.

*A CRANK; seems, *er ke rancke*; *q. e.* there a painful jest, there a joke which carries pain to the one in point with it, a bad kind, turn of wit, joke; *ke*, mischievous; *rancke*, wile, artful evasion. But has nothing to do with a *Crane* (the turning machine by which a package is hoisted upon and from a place) as Johnson imagined; *ke rancke*, sounds *crank*. *Ingenium versutum*, is one of a wily, crafty, quibbling turn of mind.

A MULBERRY (formerly *mulberie*); the dutch *muijl-berie*, which seems the compound of *muijl* (mouth) and

berie (berry), and thus the *berry* more suited for eating, more agreeable to the palate than the native berries of our hedges. Another term for it was *moerberie*, that is, the berry of the Moor, one which come from the same region as the Black-Man; in dutch *Moerland*; Æthiopia in lat. A RASPBERRY (in dutch *hinne-besie*); seems, *er raep's berie*; *q. e.* there the berry of accumulation, congregation; the berry formed by a cohesion of berries; and in fact the fruit so called is a cohered cone of an indefinite number of distinct berries. *Raep*, collection; a gathering together; whence *rapen*, *raepen*, to collect, to carry off, to take away; of which our *to reap* is the equivalent, in the import of to collect and take off, as is done by the *reaper*. *To reap an advantage from what has been said*, is to collect and carry off profit from what has been heard. Here also belongs the latin *rapere* (to ravish; carry, take off) and our *rape*, as well as our *to rap*, as to cause rapture, ecstasy. *A rape*, implies no more than a forcible seizure, carrying off; when applied to that of a woman by a man, the comprehended consequence, is as the natural conclusion, but not an import carried by the term *rape*. *A rap*, as in *a knock on the head*, at the window, at the door, &c. seems, *er raê 'p*; *q. e.* there that which brings up, excites attention; is an admonition; and in relation to the head, even if such as causes death, it at all events excites attention in others though not in the receiver of it. *Raep's*, sounds as we pronounce *rasp*; but *raspberry*, as now uttered, sounds *rasberry*. *Berie*, *beere*, *besie*, are equivalent terms for *berry*. The french term for the bush and its fruit is *framboise*, derived by Menage from *francûs rubus* (a wild bush)! *Raê*, *raed*, attention, advice, admonition, *consilium*.

—————“*Transported*
 “And RAPT in secret studies.” *Shakesp.*

“I'm RAPT with joy to see my Marcia's tears.” *Addis.*

“Has old Lewis *given* thee A RAP over thy fingers ends?”
Arbuthnot.

A **USE** ; a habit, manner, custom ; seems, *er u's* ; *q. e.* there is you ; that's yourself ; in relation to that done ; in this sense we say in regard to some act done by a person, *that's so like you*. In ground sense, in relation to Mankind alone ; subsequently substantized in a general sense in relation to habit, manner of acting by Man or brute in regard to any object. Hence the lat. *usus*, engrafted as the præter. of the verb *uti* (to use), as well as our own verb of this word. *To use ill, well* ; hardly applies seriously to other than Man, where it infers *conscious* responsibility ; but when we say, the bitch *uses* her puppies ill, well, or the hen her chickens, *instinct* is implied in lieu of *conscience*, and the expression is little more than a metaphor made from the true sense of the term. *It's all use*, can only relate to Man. But *use*, as in *water is of use to the tree* ; is purely a metaphor from analogy of sense. *Usus ferum* [the manner of wild beasts] is a latin phrase. *U, uw*, you ; 's, *is*, is ; and *you*, has both a singular and plural sense ; *you fool!* and *you fools!* are both english phrases. *Are*, has both a plural and singular import, *you are to be hung tomorrow*, may relate either to one or a hundred. In fact *is* and *are*, originally belonged to separate verbs, subsequently combined for the plural and singular numbers of the present tense of one, the originals of which are now merged in the grammar term of an *irregular verb*. *us*, is the antiquated dutch *us*, in the same import, and seems the plural of *u* ; thus more than one *you*, person, inferring from one to any indefinite number. *Use*, is an obsolete dutch word for *our*, *noster*. **ABUSE** ; seems, *er bij u's* ; *q. e.* there you (self, person) is lost ; implying that which you ought to be set aside, lost sight of ; and can only apply to man, nor can its verb *to abuse*. *Er bij u's*, sounds *abuse*.

"Sweetness, truth, and ev'ry grace,
 "Which *time* and **USE** are won't to teach,
 "The eye may in a moment reach,
 "And read distinctly in her face." *Waller*.

“The casting away things profitable for the sustenance of Man’s life, is an unthankful ABUSE of God’s good providence towards mankind.” *Hooker*.

CAUSTICK; in the adjective sense of offensive, severe, sharp and short, as in the phrases, *a caustick speech*, *a caustick man*, is omitted in our dictionaries; but we find in them *caustick*, the substance medically used for exsiccating superfluous, diseased portions of flesh, duly given as the producé of the greek *kaustikos* (endued with the physical power of burning, with a burning quality). But *a caustick speech, man*, don’t mean a burning speech, man, but a repulsive speech, man; in one case not agreeable to hear, in the other not agreeable to be with; and I take the phrase A CAUSTICK MAN, to be, *er Kauwe ’s t’ ick m’an*; *q. e.* there’s what the Friar is to me when I have him with me; and is the Saxon’s expression when speaking of something disagreeable said to him by another. The Friar, with the Saxon, being ever the type of any thing hateful in any relation whatever. *Kauwe, Ka* (Jackdaw), was a usual term for the Friar with the Saxon. The french have the phrase, *un homme caustique* in the import of a disagreeable man; and *causticité*, in the sense of disagreeable manner, habit. *Kauwe ’s t’ ick*, sounds *caustick*.

KAE ME, KAE THEE; *Cambd. rem.* seems, *Kae m’ hij, Kae t’ Hij*; *q. e.* the Friar being established with the Saxon, chawing takes him to his Maker; if the Monk is to have the sway among the Saxons, the way to our Maker is by chewing his wafer; that is by his turning from his Natural Religion to that of the Papist. And as said by one Saxon to the other. In literal translation, the Jack Daw with *he* (the Saxon) chawing takes to *Him* (the Deity). *Kae*, the part. pres. of *kāen, kaven, kauwen*, to chaw, is the last word, and the first *Kae, Kauwe*, Jack-daw, which as a saxon type of the Friar, has been repeatedly explained. In original form,

though a national saying, it has no meaning in the language of this day with us.

A BLACK SHEEP; seems, *er blaেকে schie'p*; *q. e.* there's the bringing up of the fire and smoke concern; there's the one by whom the whole of the Hell affair has been brought amongst us Saxons; in reference to the Missionary. Now used as a phrase in the import of one who holds an opinion distinct from that of the speaker of it, consequently, in his eye, one not of the right sort, a dissenter from the true doctrine, a sad fellow, a sorry chap. A well known phrase, but not recorded in any of our dictionaries. *Blaেকে*, part. pres. of *blaেכן*, to blaze, flame; and of course to smoke.

A JOURNEY; seems, *er jou, 'r 'n heije*; *q. e.* rejoice there, your labour ends here; now you may be happy your hard work is over; referring to times when the foot was the only means of passing the then interminable wilds between place and place; not then freed of the beasts of prey nor of the venomous reptiles. *Jou, joun*, expression of hilarity; *heije*, part. pres. of *heijen*, to gasp, pant from hard work. *Jou 'r 'n heije*, sounds *journey*. Johnson grounds the term in the french *journée*, a day concern, the work of a day. But the term relates to any extent of time; *a journey* may begin in London and end at Jerusalem, and that is something more than a day's work. A guess from correlative form of letter, but groundless in result. *Journey*, when used in regard to other than Man is so, metaphorically. *The Sun's journey*, has no relation to a day, but to interminable revolution and circulation. A JOURNEYMAN, is not more the one who works by the day or for the day than any other period; it is the one who rejoices in having work to perform, glad of employment, as means of livelihood, and is the travesty of *er jou 'r 'n heije ni' an*; *q. e.* there's the one there who rejoices along with working hard. Chaucer, a

fancier of french terms, has englished *journeé* (day's work) by *journe* in a same sense.

"She was not wont to grete travaile,
 "For when she kempt was feteously
 "And well araied and richily,
 "Than had she doen all her JOURNE."

That is the Fair one in point, when she had smarted her hair and finished her attire, thought she had worked hard enough for that day and consequently did no more.

"Scarce the Sun
 "Had finished half his *JOURNEY." *Milton*.

*Here in relation to that portion of the Sun's apparent course seen from where we are during the time of one day, but does not imply it went no further, stopped short. If *journey* meant a day's work, as Johnson supposes, *a month's journey*, would be an impossibility; and *a day's journey*, tautology. When used in relation to other than Man, it is metaphorical.

A JORDEN; a very lately disused term for a piss chamber-pot; seems, *er j' orden*; *q. e.* there's that which is ever according to order; that which is always necessary; can't be done without; in relation to the bed or other room of a house, were the wall or corner won't serve, as in the open air, for so doing; *j', je*, ever; *orden*, rule, order; regulated affair.

"They will allow us ne'er A JORDEN, and then *we leak*
 "*in your chimney*; and chamberlye breeds fleas like
 "a loach." *Shakespeare*.

A JOY; a state of true happiness, delight; seems, *er jou hij*; *q. e.* Heaven is where happiness, delight is for Man; implying and no where below, in regard to either perfection or duration; no where else pure, lasting and complete. Subsequently used in the modified so-

cial import of an indefinite state of happiness, hilarity. Hence the italian *gioja*, french *joie*, and its verb *jouir* (to rejoice, enjoy), the obsolete spanish *goya*, *goyo*, (now *alegria*) in a same import; and possibly the latin *gaudium*. *Jou hij*, sounds *joy*. The toper says, true *joy's* in drinking; the sober one, true *joy's* in Heaven; inferring above our state here, more than can be had below. What's a *joy* to one is often a *grief* to another.

“JOY is a delight of the mind, from the consideration
“of the present, or assured approaching possession
“of good.” *Locke*.

“*The roofs with JOY resound ;*
“And hymen, iö hymen, rung around.” *Dryden*.

Low; seems the dutch *loo* (*lo*); *q. e.* depressed, base, inferior; *low-spirited*, is depressed in spirit, animation; a *low-minded man*, is a base-minded man, one with a mind inferior to the due standard of his kind, fellows; a *low piece of ground*, is a piece of ground inferior in height to, below that which surrounds it; *low water*, the opposite of high water, in relation to ebbing flood; a *low trick, word*, is the trick, word of a base mind. In *low*, the *w* has no sound any more than in *know*, *tom*, *flow*, &c. Possibly the dutch *lau*, *lauw*, lukewarm, belongs here; *lauwertig*, is indifferent hearted, neither warm hearted nor cold hearted, between both. *Lauwe* and *louwe* (*law*) are a same word. TO TEACH; seems the present englished form of *toe teecken*; *q. e.* to instruct, to denote, to designate; in french *enseigner*, in latin *insignire*; the verb of *teecken*, token, sign, notice, character; in A. S. *toecan*. *Ck* transmutes dialectically with *ch*, *kirck*, church, church, are a same word, so are *rijck* and *rich*; *reecken*, *raecken* and to reach; *bleecken* and to bleach, &c. But *taught*, its ingrafted præ. seems, *toogt*, the true præ. of *toogen*, to demonstrate, show; sub-

stituted, as in numerous other analogous instances, in the place of the original præt. *taached*. *I taught him his lesson*, I demonstrated to him his lesson; *he taught her to dance*, he showed her how to dance. **VILE**, base, abject; seems, *veyl*; *q. e.* venal; *a vile man*, is a venal man, one that any one may have for any purpose, for money or interest; a slave to money; and the lowest mark in the standard of human degrees; subsequently modified into the adjective quality of any thing spoken of as base of its kind; *a vile speech*, is a speech of a base mind; *a vile dinner*, a dinner of a low degree of its kind. *Scriptor venalis*, is a writer who may be had by any one for any purpose for money; *i. e.* the basest of his kind; in french *une plume venale*. Hence the french *vil*, italian *vile*, and latin *vilis*. *Veyl*, sounds *vile*. In french *un homme venal*, is the equivalent of a vile, base person.

“I disdaining scorn’d, and craved death

“Rather than I would be so **VILE** esteem’d. *Shakesp.*

TO RUN FROM POST TO PILLAR; a known expression in regard to some unsteady-headed reasoner, writer, politician; seems, *toe raê’n voor ho’m post t’u pille Haere*; *q. e.* admit the Friar’s bolus is that which takes you post to Heaven and there’s an end of your store-room; turn Papist and the Friar will get all your provisions from you; fleece you. In literal sense the expression is absurd, has no meaning at all. *Pille*, pill, bolus, a Saxon type of the real-body-sacrament-wafer; *raê*, *raede*, provision, store; *post*, as with us in all the imports of that word; and in that of *a post* (an upright stake) the source of the latin *postis*; in that of the letter-post, carrier, the source of our *post*, and french *poste*.

FAITH; seems, *fahet (vahet)*; *q. e.* held, comprehended, conceived within; in substantive sense *tenet*; the præt. part. of the antiquated *fahen*, *vaen*, now

vangen, to hold, to grasp, to catch, to comprehend, to take. *The Christian faith*, is that which is held by the Christian from within him; his trinitarian tenet; *the Heathen faith*, that which is held within the Heathen; his unitarian tenet. *I give you my faith for doing it*, I give you what I hold by, that is, all that is of consequence to me (my conscience), as the pledge for doing the act promised to be done. *I have no faith in him*, *I have no hold in him*; I have no trust in him. *My faith in God*, my hold (trust) in God. And in this sense we say, *I hold by what he says*; *I hold that to be the truth*; &c. The italian *fede*, latin *fides*, and french *foi* in the same sense, seem mere dialectical differences of the same word. Hence the obsolete verb *to faith*, to hold by, to trust to, as well as *to withfaith*, to make to hold together, unite, combine, amalgamate. And our old *faie*, *fay*, as *faith*, seems, *fahe*, *vaê*, the part. pres. of the above explained *fahen*, *vaen*; and thus holding, conceiving, comprehending within. The verb *to faith* is omitted in all our dictionaries.

“Would the reposal
 “Of any trust, virtue, or worth in thee
 “Make the words FAITH'D.” *Shakesp.*

And *faith*, the asseverating monosyllable, is the imperative of *to faith*. *Faith! I do'n't mean to do it*, is, make sure, hold within you I won't do it.

“That, that the world WITHFAITHE, which that is stable
 “Diversith so his *stoundis according,
 “That elementis that bethe discordable
 “Holdin in bonde perpetually during.” *Chaucer.*

*Moments (in relation to action, times, turns, ways of doing, making; here in relation to the workings, makings of the Deity) the plural of *stound*, the dutch *stond*, and german *stund* in the same import.

“And *plightin* trouth right fully in their FAIR
 “That ilke same night to steal awaie.” *Idem*.

“FAITH is a sure confidence of thynges which are hoped
 “for, and a certayntie of thynges which are not sene.”
Tyndale's N. T.

AS PLAIN AS A PIKE-STAFF; seems, *als plee'n ase er Hye ick's t' af*; *q. e.* when once the feeding of the Friar becomes official, there's an end of the Saxon; as soon as it is a matter of duty my having to provide for the Friarhood, it's all up with me (myself); inferring the entire destruction of all the institutions as well œconomical, as spiritual and political of the independent self-providing naturally religious contented unfriarbepestered Saxon Heathen. *Pleê, plege, pleech, plecht, plicht*, office, duty, whence our *to plight*, to make a duty of; and *to pledge*, to make a duty to perform the object in point. *To pledge your word*, is to engage by word, promise to do what is then in question. *To pledge* an article for money advanced, is to make that article the practical equivalent of your word, intention to repay the sum lent. A PIKE, as the shark of the river; seems, *er Pye ick*; *q. e.* I say there's the very Friar himself, in my mind that's the type of the Monk; a Saxon sneer at the crafty rapacity and selfishness of the Friarhood. A JACK; another denomination of the Pike fish; seems, *er Jacke*; *q. e.* there's the Friar, the Man of the Gown; in the same import as that given under the foregoing head *Pike*. Johnson says, *as plain as a pike-staff*, is in its literal sense!

“To me it is AS PLAIN AS A PIKE-STAFF, from what
 “mixture it is that this daughter silently lowers, and
 “t'other steals a look.” *Tatler*.

“The PIKE, the tyrant of the flood.” *Pope*.

“No fish will thrive in a pond where roach or gudgeons
 “are, except JACKS.” *Mortimer*.

A **PITCHER**; seems, *er pit schere*; *q. e.* here that which is the form, imitation of a pit; in reference to internal appearance, exclusive of dimension; the *pit* in itself being as an indefinite cavity in the ground; in dutch *pet, pit, put*; *schere*, part. pres. of *scheren, scheeren*, to imitate in form, to copy, *fingeren*; *pitschere* sounds as we pronounce *pitcher*. TO **PIT**, as to match, set against, in relation to contest; seems taken from the final word of the term *Cockpit*, as the formerly well known spot allotted to the fight of Game Cocks trained and iron-spurred for the occasion. A verb omitted in all our dictionaries, though as usual as any in our language. **PITCHERS HAVE EARS**; at present used as a warning against unguarded inconsiderate disclosure in talk; in literal import nonsense; seems the sound-sense travesty of *pit schere's Heve hij er's*; *q. e.* the pit affair (the Friar's hell-concern) is all a joke of his own, we have it from our Mother's breast heaven is where Man goes; there (pointing to the sky the type of Heaven) is where we ascend when off from here; *schere*, part. pres. of *scheren*, to make fun of, to mock, laugh at; and, as well as *schaeren*, has also the import of to cut off, to divide into parts; whence our *to sheer*, and also *to share*.

"**PITCHERS HAVE EARS**, and I have many servants:

"**Besides old Gremio is hearkening.**" *Shakesp.*

A **PICKLE-HERRING**; a wag; a reparteeist; seems, *er pick el her ringe*; *q. e.* let any provoke him, the struggle begins; pique him and he's up to the struggle at once. *Pick*, the imperative of *picken*, to pinch, to peck, and thus to irritate; whence our *to pique*, and the french *piquer*; *ringe*, the pres. pot. and part. pres. of *ringen*, to struggle, to contend with; whence the Boxer's term *the ring*, as the contest; *to enter the ring*, is to go to fighting with the opponent in question; and has nothing to do, as usually supposed, with *the ring*, circle of the attendant mob; no relation to any other blackguards than the two Boxers themselves.

"THE PICKLE-HERRING found the way to shake him,
 "for upon his whistling a country-jig, the unlucky wag
 "danced to it with such variety of grimaces, that the
 "Countryman could not forbear smiling and lost the
 "prize. *Addison.*

TO LEARN ; is the dutch *leeren*, to teach, to instruct ; also to acquire instruction, which seems the contraction of the phrase *toe laer in* ; *q. e.* to put into where empty, to put something into the place where there was nothing of the sort in point before. *He learnt to play at cards*, implies the one in point's not knowing how before ; the knowledge of it did not exist till then. *Laer*, empty, void. *The learned pig*, that not many years ago excited the attention of the Londoners, was as that which had had that imparted to him by his Exhibitor, which had not till then been imparted unto him ; that of which it was before entirely empty of, clear of, free from.

A HEATHEN ; the dutch *heyden* in the same import ; and seems grounded in *er heyd hen* ; *q. e.* there work, labour ordained at once ; that which is here is from thence the one who works, labours ; implying, or else at an end here ; and, in relation to Man in his original state, how else was he to subsist ? Bakers and Butchers not having yet set up shops, or the mint coined money. And thus Man in his primitive state, that ordained him by his Maker ; one in which all that he did, all that he thought, all that he wished or expected was the inspiration of the nature allotted him by his Creator ; and thus the one endowed both with the means, power and will of self-subsistence. The term has been subsequently, by the Friarcraft, perverted into a nickname for a Deist, Atheist, Infidel ; one holding the only Faith, Religion he was inspired with by his Maker (*i. e.* his Natural Religion), instead of the inventive or artificial one of either the Jew or the Papist. *Heyd*, the pres. of *heyen*, to work hard ; and also *subagitare*,

future, in which sense it may also imply the genitive means allotted for his continuance here. A HEATH; an indefinite extent of unpeopled uncultivated land, a wilderness, such as were, not long since, Putney Heath, Hounslow Heath, Bagshot Heath, &c., is the dutch *heyd*, in the same import, and seems the ellipsis of *er heyd*; *q. e.* that which is there, let it be worked; there's that which when duly worked will subsist the one destined for that purpose; in reference to the primitive state of land and the first existence of Man. Hence also its import of HEATH, as the kind of shrub assorted to the wilds both of Europe and other districts of the globe in various variety of species. A HIDE OF LAND; is the dutch *heyd-lands*; a large piece of land for cultivation, settlement; an extensive district of the territory in question; a separate estate, and has nothing to do with *hide*, the skin of an animal as usually supposed, in reference to an extent of land comprised within the compass of it when cut into strips. An idle fancy arising from conformity in sound between the dutch *heyd* and our *hide* (skin of an animal) the same word with the dutch *huyd* in the same import; whence our *to hide*, as to cover, to conceal, that is to do as the *hide* does in regard to the frame of the animal. A *hide*, as the skin of the animal from the size of a mouse to that of an elephant, could never be adopted as a standard of measurement, either when entire or in slips by any rational being.

"One of the first things was a more particular inquisition than had been before of every HIDE OF LAND within the *precincts of his conquest*, and how they were holden." *Wotton*.

WELL; the adjective; the dutch *wel*, in the same import; and seems the contraction of *wee el*; *q. e.* woe elsewhere; distress away, off from, every shade of pain, grief away; and thus a due state; one which is as it should be; can be required. *Wee*, woe, in refer-

ence to every degree of sorrow, pain, distress, mental or corporal; *el*, elsewhere, not there, *aliò*, *alibi*. And what truer type of *being well*, than that of the absence of all pain of mind or body? *Welcome*, is the arrival, presence of that which is the reverse of disagreeable, painful, and thus an agreeable, pleasing arrival, presence. *Well in health*, is health as it ought to be, unmixed with illness, without a shadow of disease; *Well! be it so*, imports, there being nothing bad in that in point, let it be done, take place. *Well meaning*, is intention clear of all bad design. *Well done*, perfectly done, done free from any shade of bad. *Well nigh* as near as it should be. *Well enough*, sufficiently free from evil, bad, and thus as that which will just do, serve the purpose. *Welfare*, is fare as it should be, could be required. **BATTLE** (formerly *battayle*); the dutch *batalie* (whence the french *bataille*, italian *bataglia* and spanish *batalla*), seems to come from *beytel*; *q. e.* club; as that which was, and still is with unpolished tribes, the general arm used in all wars. And even now the spear of the savage is an ironless pointed club or staff. Hence the dutch *batalien*, to battle, to fight. See, *to play at battledoor and shuttlecock*, v. 1. p. 188 of *this supplement*. **BAT**; as the cricket and trapball club, is the ellipsis of the above *beijtel*, and implying less in size of a same kind; a smaller club.

“And let us runne with pacience unto the ***BATTAYLE** that is set before us.” *Tyndale’s N. T.*

*Here in the metaphorical sense of *struggle*, as the type of the human career of life.

TO DISCARD; to reject, eject, turn off, out, displace; seems, *toe die’s kard*; *q. e.* to this is turned out, off; the object in point is that which is dismissed, turned off, out; and thus the object, subject in point turned off, out, dismissed; *to discard a minister, a cook, &c.*, is

to turn a minister, a cook, out, away, &c. *Kard*, the past part. of *karen*, *keeren*, *keren*, to turn from, off, up, round, and so to displace in regard to position (and nothing can either turn or be turned without consequent change of posture, position); *karen*, *keeren* is also to vomit, fetch up, bring up, empty out. Johnson grounds the verb in *dis* and *card*; but what is that? It's true, we may say, *have you discarded?* and mean, have you put out such *cards* as you think proper? but that is only said to one who has *cards in hand*, and merely means have you turned out, discarded those *cards* you thought fit; but the word *discard* has there no relation, in point of either sense or etymology, to the word *card* any more than to any other object. *Have you discarded your footman?* don't imply have you picked him out as you would a card too much for your purpose?

"Justice DISCARDS party, friendship, kindred, and is
"always therefore represented as blind." *Addison*.

"They blame the favourites, and think it nothing extra-
"ordinary, that the queen should be at the end of her
"patience, and resolve to DISCARD them." *Swift*.

A MASTER (formerly *maister*; in the feminine import *maistris*, now *mistress*); the dutch *meester* (in the fem. *meestersse*); and seems, *er meest' ee'r*; *q. e.* there the case is the principal, chief, greatest; in that the order of the day is that which is above the rest of its sort, kind; *meeste*, principal, chief, greatest, most. The term has no essential relation to mankind, more than to any thing else. *A master key*, *a master-piece*, *a master stroke*, are as genuine phrases, as *a master-man*. Hence the french *maître*, as well as our verb *to master*, (that is to become the principal, uppermost) and the french *maîtriser* (to master). *A schoolmaster*, is the chief, principal of the school. The term is also used now in relation to servant and master; *i. e.* inferior and superior. When used in relation to a boy, as in *Master*

John, &c., it is only as from servility to superiority; no one of the upper classes calls his friend's son Master John, &c., though the servants may. Mr., the customary abbreviation in writing of *Muster*; now in social import, as one above the inferior class, or at least one who is deemed his superior by him who uses the term; seems, *mutse t' eê r*; *q. e.* the cap, bonnet is the rule there; taking the cap, bonnet in hand is the order of the day there; and thus as the sign of respect or attention by the one to the other. *Cap in hand*, as in, *he stood cap in hand*, implies he stood with his cap, bonnet in hand, as the mark of respect to the other. *To cap the Proctor*, was, and perhaps is still, a usual expression at Oxford, for to salute the Proctor. *Hat* is now that which bonnet, cap formerly was. And to touch or take off the hat, is a mark of respect, if done upon meeting a person. *Mutse t' ee 'r*, sounds *muster*; now written Mr. which has been generally deemed the representative of *Master*; but ungroundedly and mistakingly. None of our Dictionaries have even attempted to account for Mr. in its true sense. *Must* and *mutse* have a same sound.

“ The noblist of the Grekes that werin there
 “ Upon their shulderes carried the biere
 “ With a slake pace, and eyes redde and wete
 “ Throughout the Cite, by *the MAISTER-streete*,
 “ That spradde was all with blake.” *Chaucer*.

“ MISTER; a title of address to men (Mr.).” *Maunder's Diction*.

A CHANCEL; the enclosed part of the interior of a church where the altar, communion table stands; formerly where the Friar performed his church service; the dutch *kancel*, *kantsel*; and seems, *er Ka 'n sel* (*er Ka 'nt sel*); *q. e.* there the Friar admits his fellow, the one of the same way of Faith as himself, his co-fancier; and is as the expression of one Saxon to the

other while pointing to that place. *Sel, selle, gezel*, companion, associate; *kancel, kantsel*, pulpit, *rostrum*, place to speak from. Johnson grounds the word in *cancelli* (lattice-sticks)! But *kansel*, the dutch term for writing desk, *escritoire*; seems, *er kans el*; *q. e.* there every accident, all that passes, takes place, there every thing we wish to notice, keep an account of is had recourse to, in reference to that suited to the writing or setting down of it. *Kans*, accident, event; *el*, any, every.

“Whether it be allowable or no that *the minister should say service in the CHANCEL.*” *Hooker.*

“THE CHANCEL of the Church is vaulted with a single stone of 4 feet in thickness and 114 in circumference.”
Addison.

KEEP BAYARD IN THE STABLE; *Cambd. remss.* seems, *kip Baije aerd in t' Hyj's t' ee bij el*; *q. e.* let the Friar hatch (come into existence) and your nature inspired doctrine of returning to your Maker is all gone (changed into something else); if the Man of the Baize-frock once gets a place among you, your natural religion and way of life will be converted into that of the stranger. *Kip*, imperative of *kippen*, to hatch, to come out of the shell, as the chick does; a type of coming into existence, appearance; *aerd, aard*, nature; *el*, elsewhere. In literal import the phrase is absurd. *Bayard*, is an obsolete term for a horse of value. *Baij, baeij*, has both the import of *Baize* and of the *Bay Tree*, from which the triumphal crown of the Conqueror, Victor was made; that tree being an ornamental evergreen, was adopted for the type of everlasting, evergreen fame, glory; never-fading honour. So that a *Bayard* (the ellipsis of a *Bayard-horse*) inferred one noble, valuable, famous of its kind. Hence the *Baiardo* of the italian romances; *Kip*, sounds *keep*.

“Though ye prolle aye, ye shall nevir finde ;

“ Ye bin as bolde as is BAYARDE the blinde
 “ That blonderith forth, and peril castith none ;
 “ He is bolde to renne ayenst a stone
 “ As for to do beside it in the way.” *Chaucer.*

JUST; the dutch *just*, *juist*, in the same sense; seems, *j' huijst* (*j' hust*); *q. e.* yourself at home, where you ought to be, not abroad; and thus you as Man ought to be in relation to your intercourse with others; equal in what you do, to all men alike; now used in the adjective import of *exact*, *true* towards others; doing as you would be done by; also adverbially in the sense of *precisely*, *exactly*, *equally*. Hence the french *juste*, *justement*, latin *justus*, *justé*, and italian *giusto*; as well as our JUSTICE and latin *justitia*, with which the dutch has no corresponding substantive in form of letter or sound sense. *Just so*, is exactly so; *a just man*, is a man who acts towards others as he would they should to him, of right conduct to all.

A CUB; now a vituperative term, in regard to either human or animal progeny; and, in social use, implying the young of either; seems, *er Ka up*; *q. e.* there, that which is up to the mark of the Jack-Daw (Friar), implying as mischievous and hatefull as the Friar was to the Heathen Saxon; and so any being troublesome to another. *P* and *b* being interchanging consonants the phrase sounds as we pronounce *a cub*, where the *u* sounds as in *tub*, *lubber*, *blubber*, *snub*, &c. *Koppe*, *kobbe*, *kop*, *kob* (cock, hen) are a same word in a same language. Johnson says the word is of uncertain etymology, and offers none himself. When used in relation to animals the term is always employed in regard to the young of either the mischievous or the monstrous kind; we never say, the cub of a sheep, a horse, a turbot, a cow; but we do of a bear, a fox, a whale, a lioness, a wolf, &c.; nor do we ever call a gentle harmless boy or girl *a cub*, but we do a mischievous troublesome one. *An unlicked cub*, is an ill-behaved boy, person.

"I would outstare the sternest eyes that look,
 "Pluck the young suckling-cubs from *the she bear*."
Shakespeare.

"In the eagle's destroying one *fox's* CUBS, there's power
 "executed with oppression." *L'Estrange.*

"Oh thou *dissembling* CUB! what wilt thou be
 "When thou hast sow'd a grizzle on thy face." *Shakesp.*

"Two mighty *whales*, which swelling seas had tost,
 "One as a mountain vast, and with her came
 "A CUB, not much inferior to his dame." *Waller.*

UNDERTAKER; in the absolute sense of the funeral performer; seems, *u 'nd er, te eck ee 'r*; *q. e.* you (the soul; that which constitutes the human being) already received in Heaven, this is the rule (the order of things) with the carrion; the soul with its Giver, this is what is done with its shell, carcass (corruptible rubbish). The phrase sounds as we pronounce the word *undertaker*; *eck*, corrupting matter; *er*, Heaven; *ee*, rule, custom. A phrase, subsequently to the loss of our national use of the pure Saxon dialect, englished into the present word; one which has no correspondence with *undertaker*, as when we say, he is the *undertaker* of a hazardous enterprize, which seems the englished substantive of the dutch *underteekenen* (to subscribe to, to specify the resolution to do the thing in point).

A PISMIRE (formerly *pismier*); a now seldom used term for an ant (in dutch *pismier*, and elliptically *miere*); seems, *er 'p is my er*; *q. e.* there's the cause of my getting up; in reference to the place where I was laying on the bare ground for rest, and implying disturbance from the well known effect of the insect in point.

"Predjudicial to fruit are PISMIREs, caterpillars and
 "mice." *Mort.*

A RENEGADE (*renegado*; by Chaucer *renegate*, *renegate*); now used in the import of an apostate, an infidel, in regard to the one who does not put trust in the Church doctrine of the place in view; seems, *er ree'n hij gade*; *q. e.* Heaven for him if he uses his fellow-creature like mutton; Heaven is for the one who treats his fellow (equal) as he would a bit of mutton; *i. e.* eats him; in reference to the Papist doctrine of the real-body-wafer being a concretion of every thing human as well as divine; the swallowing of which was the type of conversion to the Roman Catholick Faith by the Heathen. A Saxon sneer at the Missionary's doctrine. When used with the terminal *o*, it is as the Spanish form which had been adopted by the Friars of Spain, who borrowed the term from us during our former intimate national intercourse with them. So that in fact *a renegade* implied, with the Saxon Heathen, a Papist. *Renegado*, as an original Spanish word, is the past part. of *renegar*, to deny, without relation to tenet, either religious or political; in french *rénier*; and has nothing to do with the friarly import of the substantive *renegado*; with which the french *renégat* is the same word. *Ree*, sheep, mutton, *ovis*; *gade*, companion, fellow, equal. *A Renegade*, is also used by us for a political deserter, one who turns from professing the Radical for the sake of popularity, to the professing of whigism or toryism for selfish purposes and want of self-respect.

AN INFIDEL; used, since the eclipse of the original import, for one who rejects the form of worship established by the government of the place in point, the official religion; seems, *een in vied el*; *q. e.* one who introduces that which is a disgust to all here; and is the expression of the Heathen Saxon in regard to the Papist doctrine of the real-body-wafer urged upon him by the Missionary. Derived by the true churchman Johnson, from the lat. *infidelis* (treacherous; not trust worthy) and defined a *miscreant*, a *pagan*! *Een in vied el*, sounds an *infidel*. *Infidelis* is no substantive, but an *infidel* is, and one for which the lat. has no equivalent.

HE SLEEPS LIKE A TOP;

ow used in relation to one seen in sound, profound sleep; seems, *hij sij lije 'p's, lycke er t' op*; *q. c.* he himself is passing up, the body being upright, at an end; the soul (that which constitutes Man) is on its way to Heaven, and consequently the body no longer capable of keeping itself up, supporting itself; and thus a mere corpse, a dead thing. In literal sense the phrase is absurd, for though the plaything *top*, when spinning, is upright, it is kept so by the rapidity of its circulating whirl, which is any thing but the type of the motionless repose, which sound sleep implies. Original and travesty have a same sound. *Hij sij*, he himself, *homo interior*; *i. e.* life, soul; *lije*, part. pres. of *lijen, lijden*, to pass on, slide by; *'p*, *up*, upwards, indefinitely; *op*, upright; *t'*, *te*, at an end. A Heathen expression of his nature-inspired belief.

NURSERY RHYMES CONTINUED FROM No. 86. P. 310.
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87.—*Yankey Doodle came to town,
How do you think they serv'd him?
One took his bag, another his scrip,
The quicker for to starve him.*

J' an key d' Hoed el, ke me t'u t' ho uw'n,
Houw du, uw t' hincke, t'ee 's ervd Hij'm;
W'onne toe ick Hij's by hagge, er n'ho t'ee'r Hij's, 's
krije'p
T'hij Quick er, Foey'r t'u 's t'haere w' Hij 'm.

All these Men of the Hood (Friars) have certainly a twist in the brain (something amiss in their understanding), they tell us Saxons, our Faith in being destined for Heaven (our Natural Religion) will be the entering of us into a futurity of misery (Hell); if we are married and become suddenly cripples (fall into a delicate state of health; in allusion to his having debauched and infected the wife and she the husband) they tell us it is an inheritance bestowed upon us by our Maker (not by him, the Friar, as the Saxon foolishly supposes); but when they tell me, I (the Saxon) am, beyond all dispute [undoubtedly], a being the Deity has introduced into existence, and that the same Deity excludes me from Heaven as a matter of course for being a Heretick (for not being what I ought to be) it excites in me the exclaiming, when I become a bodiless soul (pure, sheer spirit) it is for the disgusting Being you are to tell us that that which the Deity has endowed me with (the soul he gave me and brought into existence himself) is that which is as that which he intended for future scorching (that He made me what I am merely for the sake of being smoked and burnt in your Hell).

All the terms here used have been explained and exemplified. Another Heathen posing address to the Italian Missionary. **YANKY DOODLE**, was adopted by the English as an opprobrious appellation for the Rebel-American, and the two words bemusicked into a march for the Regiments sent to subdue him; a sort of tune of defiance; one as properly disused on the unforeseen termination of the attack, as improperly used at the beginning of it. A **YANKEE** is still a mob-name for an American. *D' hock el*, sounds precisely *doodle*, which in it's Nursery import will be accounted for in a subsequent page.

88.—*There was an old man in a velvet coat,
He kiss'd a maid and gave her a groat;
The groat was crack'd and would not go,
Ah old man! do you serve me so.*

T'ee'r wo as een Ouwel-Mæn in er w'el wet koe et,
Hick hiss'd er meede Hand geeve her er groete;

T'hij groete wars krackd, Hand woeld n'hot gij ho;
 Harr Ouwel-Man du, uw's erve m' hij sij ho.

Wherever there is provision you are sure to see the Man of the Wafer (Friar) in the house where he knows there is dairy and meat stuff (a good pantry); a convulsive sob (hiccup) informs you a sore groin (bubo) for the previously healthy Saxon is the consequence of the visit (habitual coming to your family; in allusion to the here often explained influence of, and its abuse by the Italian Confessor with the woman); if we show any aversion to this visiting of his, he snaps out, the Heathen Saxon is doomed to a state of torture, his idea of going to Heaven (his Natural Religion) won't be affirmed to him; let, says the Saxon, the Man of the Wafer remain among us and it is an ulcerous infection for you all, along with the establishing him here as the one who is to get you admitted in to Heaven (you will have established his national disease among you and his onerous and absurd papal worship instead of your own costless rational Natural Religion).

Koe et, implies all the eatables produced by the Cow; cheese, butter, milk, veal and beef; *hick*, a sob, hiccup; *meede*, bubo; *krackd*, pres. of *kracken*, to utter snappishly, to burst out noisily; *harr*, imperative of *harren*, to remain, abide; *erve*, disordered state of the skin; *porrigo*, *achor*. *W' el wet*, sounds velvet; *hick hissd*, *he kiss'd*; *gij ho, go*; *sij ho, so*; *harr, Ah!* *geeve* (sound, healthy) gave; *woeld* (past part. of *woelen*, to torture, to cause turmoil) sounds would.

89.—*There was an old woman she liv'd in a shoe,
 She had so many children she didn't know what to do;
 She gave them some broth without any bread;
 She whipp'd all their bums and sent them to bed.*

T'ee'r wo as een Ouwel-Wije humme an schie lijvd in er
 schuw;
 Schie hij hadde sij ho m'ee'in hij schie ijle d'ree'n,
 schie d'hijd int'n'ho Waet toe du,

Schie gij Heve t'hem sij om broeije's wis, ho uit ee'n
 hij bereed ;
 Schie wippd all t'ee 'r buije'ms hand's ent t'hem t'u
 bij eed.

Wherever provision is to be got you have the buzzing of the Holy-Wafer One among you and are at once incorporated with a perfect Scarecrow [frightful monster]; as soon as he has swallowed your meat (meal) you are told your established Faith of being destined for Heaven is sheer madness, and the Sharp Fellow (Friar) says when you are at an end [die] you are not only the one excluded from Heaven, but that you are also the one destined for a state of torment (Hell; as the Heathen); he tells you at once your Mother (Eve) makes a scalding (scorching; Hell) a certainty for you Heathens, but that he is the one who will prepare the means of putting an end to your exclusion from Heaven; but let me tell you, if once he is permitted to settle himself upon you, all those of you who are married are promised the being punished by the introduction of a pestiferous carbuncle (Bubo; Neapolitan infection).

Waet, sharp, acute, a Saxon jeer for the Friar; *broeije*, parr. pres. of *broeijen*, to scald, to scorch; *wippd*, past pres. of *wippen*, to punish, to whip; *buije*, pestilent carbuncle, a Saxon type of *luesevener a*; *broeije's* sounds *broth*; *buije 'm's*, *bums*; *bij eed*, *bed*.

90.—*Sing jig my jole, the pudding bowl,
 The table and the frame,
 My Master he did cudgel me
 For kissing of my dame.*

Sing j' hijge m'hij j'ho el, t'hij Puijd-ding by ho el;
 T'Hij t'ee bij el hand t'Hij vreê hem;
 M'Hye m' as t'ee'r hij, d'hijd kuijd j'el m'Hij;
 Foeij cr kiese, sing of m'hye d'ee Hem.

Let him (the Friar) sing out the Saxon's Faith that

Heaven is destined for every one will bring upon him a state of gasping [panting; a Saxon type of the effect of the hot atmosphere of the Friar's Hell upon its convicts] and that the Pulpit Concern is as the possession of Heaven for us all; every one of us Heathens continue in the certainty of returning to his Maker, and that his Maker has a state of content and peace for him. Along with the Industrious One being ruled to find food for him, he tells us if we will eat each other (type of the real-body-sacrament-wafer) the Heathen who is destined for a state of torment (Hell) will be received by his Maker; the Saxon replies, let the Filthy Fellow keep his idea that Heaven is had by chawing [by eating his wafer] for himself; let us sing out to him, our destined task at an end here (all over), our eternity is with our Maker (our nature inspired belief is that we return to whence we came).

Sing, the imperative of *singen*, to sing, here used as by the Sailor when he says, *sing out to him*, and means *tell him*, let him know; *kiese*, part. pres. of *kiesen*, to chew; rest pre-explained. *J'hoel*, sounds *jole*; *by ho el*, bowl; *t' ee bij el*, table; *vreë Hem*, frame; *Hem*, both the ablative and dative of *He*; *kuijd j'el*, cudgel; *kiese* sing, kissing; *d' ee Hem*, dame, *h* no letter.

- 91.—*Trip upon trenches, dance upon dishes,
My Mother sent me for some barm, some barm,
She bid me tread lightly, and come again quickly,
For fear the young men shou'd do me some harm.
Yet didn't you see, yet didn't you see,
What naughty tricks they put upon me?
They broke my pitcher,
And spilt the water,
And huff'd my Mother,
And chid her daughter,
And kiss'd my sister instead of me.*

Trip up ho'n t'ree'n schie's, d' Hanse up ho'n dij schie's;
M'Hye m'ho t'ee'r 's ent m'hij, Foije'r sij ho'm baer'm,
sij ho'm baer'm;

Schie bij hijd m' hij t' redde laeiye t'el hij, Hand Kom,
 er gij ee'n Quick el Hij;
 Foije'r vier t'hij j'ho u inge mê'n, schie houd du m'hij
 sij ho'm Haer'm.
 J' et d'hijd in t'uw's Hij, j' et d'hijd in t'uw's Hij;
 Waet nauwt hij t'rije ick's, schie 'p uit up ho 'n m'Hij.
 T'ee bij roocke m'Hye Pije t' scheere;
 Hand's Pije ijlt t'hij, warre t' ee'r;
 Hand ho heft, m'Hye m' ho t' ee 'r,
 Hand schie hijd her d'auwe t' ee 'r;
 Hand kissd, m'hye sij's t' ee 'r in 's t'eed of m' hij.

All-Gut (a Saxon nickname for the idle guttling Monk) the moment he has eaten your dinner comes up with the subject of getting to Heaven, he tells you the Great Cup makes the going to Heaven a certainty (that a sup of this Chalice unlocks Heaven for you at once); the Saxon says the assurance of Heaven for our eternity is innate in us [a part of the Nature of the Heathen]; Our Mother from our childhood has been repeating to us, when the body is on the bier (death-bed) the Soul is in Heaven; the Friar says, the whole of the work undertaken by me here, is to save the Heathens from the flames destined for them; the Saxon says, My Man of the Bowl (Cup), there (pointing to Heaven) is where our Maker receives you when each of you became a bodyless Spirit (a Soul free'd from its flesh); the Friar says, your Mother by feasting (stuffing) you with the notion of the Heathen being destined for Heaven brings upon you the consequence of a state of anguish for your hereafter [Hell]; the only way you can realize (make good) your idea of getting to Heaven, is by letting in among you the Man of the Sackcloth (Friar); the Saxon says, I tell you again and again, it is your food (livelihood) that is the source of your telling us Our Maker has denounced us the one for a state of torment (the true Hell-Stuff); the Sharp One (Friar) replies, all that is necessary is the conforming to my regulation (to let me have the management of you) and

then instead of being ousted from Heaven the Saxon will be let into it; the Saxon says, the doctrine of a smoking for us when we are off for our eternity, is making the Man of the Cowl a laughing-stock to the Industrious Heathen; the Man of the Cowl is in a rage when he hears this, and a quarrel is the order of the day; with uplifted hand the Friar exclaims, the holding that Heaven is for his eternity by the Heathen will be the cause of the whole population of this Land (Country) being as that for which a state of torment is a certainty; the Saxon says, in a spiteful tone, having the one among us who tells us when we are off for our eternity it is to be a state of torment makes us swear to within ourselves that we will send him off for ever from hence [makes it a sacred duty to get rid of him any way we can].

Hanse, as the Great Cup, is the substantized part. pres. of *hansen*, to pledge (drink to) the one intended to be admitted into the incorporated body (society) in point; an ancient established Custom with the Saxon; *Trip, trijp*, guts, contents of the belly; whence our term *tripe*; there the type of the gormandizing Monk; *baer*, bier, *feretrum*; *redde*, part. pres. of *redde*, to save; *Quick*, soul, spirit, life; *roocke*, part. pres. of *roocken*, to smoke; rest pre-explained. *T'ree 'n schies*, sounds *trenches*; *dij schie 's*, *dishes*; *sij ko's*, *some*; *laetje t'el hy*; *lightly*; *Quick el Hij*, *quickly*; *vier*, *fear*; *schie houd*, *shou'd*; *j' ho u inge*, *young*; *t' rije ick's*, *tricks*; *'p uit*, *put*; *bij roocke*, *broke*; *Pije t' scheer*, *pitcher*; *'s Pije ijlt*, *spilt*; *warre t' ee'r*, as we pronounce *water*; *ho heft*, *huft*; *d'auwe t'ee'r*, *daughter*; *sij 's t'ee'r*, *sister*.

92.—*Old Mother Niddity Nod swore by the Pudding
She would go to Stoken Church Fair; [bag
And then old Father Peter said he would meet
Before she got half way there. [her,*

Hold m'ho t'ee'r, nie dit t'hij nood, sij w'ho er by t'Hij
Puyddinge, bij hagge;
Schie w'hold goê t'u; stoke hen; schie hersche vee'r;
Hand t' hen hold vaer t' ee'r; Pije, ter sede hij w'hold
m'Hij t'her;
Befte oor! schie gote, hye af, w'ee t' ee'r.

Being to be put into a bottomless pit (a Saxon type of the Friar's Hell) is something which was not quite necessary in this place (a thing we did very well without; a doctrine we did not feel the missing of), says the Heathen Saxon; that you are of that set to whom the exclusion of Heaven for your next world is denounced by your Maker himself (in allusion to the denunciation on the sin-born race of Adam and Eve; subsequently redeemed in behalf of true believers) admits of no dispute, is the reply of the Man of the Pulpit (literally Pulpit-thing); with this a quarrel takes place, the Saxon says at once, your being the one who puts people into Hell is your Estate (in allusion to the Papal dogma of the unabsolved being destined to Hell for the omission of having, and consequently paying, the requisite performer of the absolution rite at the demise); the Friar retorts with, you prepare a furnace by this for yourselves (make your own Hell); the strife is now a head between the two; the Saxon replies, keep the dread of being holed [put into a bottomless pit] for yourselves (implying, we can do without it); the Friar concludes with, conform to custom (turn Papist) and you who as Heathens are destined for the bottomless pit will return to their Maker; the Saxon concludes with, Hear the Scaramouch [Friar], he says, one souse, and away with Hell, and Heaven is a certainty (let him anabaptize you, a state of torment is escaped, and Heaven secured).

Stoke, part. pres. of *stoken*, to stir up a fire; whence our present term *stoker*, the one who has the care of keeping up the furnace fire of the Brewer's Copper; *gote*, fusion, a pouring of liquid, a sousing; type of the anabaptist mode of christening, as identical with the original form of baptism. Other terms pre-explained. *Nood*, sounds *Nod*; *sij w' hoer*, *swore*; *bij hagge*, *bag*; *w'hold*, *would*; *schie hersche*, *church*; *vee 'r*, *fair*; *vaer t' ee 'r*, *father*; *m' Hij t' her*, *meet her*; *Beffe our*, *before*; *hye af*, as we pronounce *half*, where the *l* is mute; *t' ee 'r*, *there*.

93.—*Three children sliding on the ice*
Upon a summer's day;
As it fell out, they all fell in
The rest they ran away.

*Now had these children been at home,
Or sliding on dry ground;
Ten thousand pounds to one penny
They had not all been drown'd.*

*You parents that have children dear,
And eke you that have none;
If you will have them safe abroad,
Pray keep them safe at home.*

T'rije schie ijle d' ree 'n, sij, Leyding, up ho'n t'hij ijse;
Up ho'n er sij om, mê er's d'ee;
As hitte velle ho uit, t'ee all fel lije 'n,
T'hij 'r est t'ee rae'n er w'ee.

N'ho uw hye hadde t'hij 's schie ijle d' reen bij'n at hom,
Oor sij Leyding ho'n d'rye grouw' nd;
T'ee 'n t' hou's Hand, 'p hou 'nd's toe w'onne Penne
T'ee Hye hadde no t' all bij'n d' rouw'nd. [hij,

Uw Parheer ent's t' at Heve schie ijle d' Reen dij er,
Hand ijck uw t' at Heve Nonne,
Huijf uw w' hille heve t' Hem sij heffe er brood;
Prek hij'p t' Hem, sij effe at ho 'm.

As a matter of course the moment the dinner is swallowed, if the Lazything (Friar) is of the rty, the Saxon hears his Faith of being destined for Heaven will ensure him a horrifying hereafter; the Saxon says, up there on high (pointing upwards) is where we enter when all is over here, that's the doctrine with the one you call the Heretick, and adds, when the Saxon has fed this fellow [the Friar] there, he comes in with, the moment he enters upon his eternity the Heretick [Saxon] will find, as a matter of course, he is the food for fire, the one cast out from Heaven, and that we all of us enter into an eternity of fearful suffering [Hell]. The Friar tells us our being excluded from Heaven and doomed to a state of torment will all terminate the

moment we have swallowed our own family [in allusion to the doctrine of the Wafer being the compound of both divine and human kinds]; the Saxon says, listen to the Lazything [Friar] and the mode he proposes for getting to Heaven fills you with horror; the Friar says, your doctrine is, that as the Heathen Saxon you go to Heaven when all is up with you here, why has not your going to Heaven been put an end to by the message announced you by the feathered one [Bird, Dove]? the Saxon replies, if once we adopt among us Heathens your doctrine there's an end of all our former state of peace and content. The Saxon says, if once the Friar of the Village is fixed as an associate of your family meal, if you have a Woman (wife) you are a Rein-Deer [Stag, Horned beast, Cuckold] in a trice, and up to the mark of the Pimp [Woman-provider] for the Eunuch [professional *castrato*; Friar]; the Friar tells us, when we go to the grave ascension to our Maker is the being taken there by the means of his piece of bread (baked dough; a Saxon type of the Wafer); let us say to him with a grave face [as if we were preaching] the way you propose for us to ascend to Heaven is by putting ourselves upon the level [footing] of an eatable [a crumb; implying, of course, one too absurd and ridiculous for our adoption].

LEY, lazy, *ding*, thing, a Saxon type of the Monk; *velle*, the substantized part. pres. of *vellen*, *velden*, to cast down, and thus implying that which has fallen down, from; *reen*, has both the import of *termination*, end, limit, and also of *Rein-deer* (Buck, Stag; an animal conspicuously horned, the implied ensign of the *Cuckold*; *prek*, the imperative of *preken*, to preach, to address with an assumed gravity of manner; *heffe*, the part. pres. of *heffen*, to elevate, raise on high; *effe*, the part. pres. of *effen*, to make even, to put on a level with; *Sij Leyding*, sounds *sliding*; *hye hadde, had*; *schie ije d' ree 'n, reen, Reen*, sounds in all three forms *children*; *velle ho uit, fell out*; *fel lije 'n, fell in*; *Parheer, par*, and means the Parish Friar, Priest; *sij heffe* and *sij effe*, both sound *safe*; *er bred*, sounds *abroad*; *est*, past. part. of *esen*, to feed, to eat; *t' hū r'est*, sounds *the rest*.

94.—*As I was going up Pippen Hill,
Pippen Hill was dirty;*

*There I met a pretty Miss,
And she dropt me a curtesy.*

*Little Miss, pretty Miss,
Blessings light upon you ;
If I had a half a crown a day,
I'd spend it all upon you.*

Als Hye wars gij ho hinge up, Pippe hen hille,
Pippe hen hille wars dert hij,
T'ee'r Hye m' et er Pije rett hij misse ;
Hand schie hijd roept, m'Hij er kure t' sij.

Lije t' el misse, Pije, rett hij misse ;
Bles, sij hinge 's laeyt up, hon uw ;
Huijf Hye hadde hye af, er ke rouw'n, er d'ee ;
Heyde's pend Hij t' all u'p, hon uw.

The Friar says, as the perverse (disobedient) Heathen (Man) your destined admission to Heaven was lost for ever ; it was the Apple whence the doom of death came upon you ; the Saxon replies, the Apple being the doom of death for us, and a pitiable state for the hereafter of the disobedient race, is all a story of your own ; the Friar says, if you will but adopt as a doctrine that an eatable [our wafer] is the way to get to Heaven, the Man of the Cowl saves you from the consequences of your past mistake (erroneous Faith) ; the Saxon, perfectly worried at this, exclaims, the One there [pointing to Heaven] has the care of us (He that made us will be careful of His creatures). It was doing amiss (being disobedient) which was the source of future suffering for you all, says the Friar, and I am the one who saves the Heathen from the consequences of his disobedience ; the Saxon says, My bald-pated Friend (type of the shorn-headed Monk), our being permitted to be scorched (allowed a place in your oven ; Hell) is a favour we owe to you (a kindness intended for us which we never heard of till you came) ; the Friar goes on with, if the Sax-

on will admit the Friar to be established here, his destined state of torment is done away at once (let the Heathen convert to the true faithd one, and Heaven is a certainty); the Saxon concludes, with the asserting that the Heathen Man (Natural-Religionist) is to be punished by Him who made all of us what we are, entails, ensures disgrace (contempt) for the assertor [the Friar].

Misse, part. pres. of *missen*, to be in error, to act or think amiss; *dert*, past part. of *deren*, *deeren*, to be in a pitiable state, one that excites fellow-compassion, commiseration; *Pippe*, (the pip) the seed of the Apple, hence the inlay of the origin and continued duration of the fruit itself, and thus essentially its type; *kure*, care, whence the latin *cura*; and our *cure*, is that which is accomplished by care, attention; *the cure of a disease*, is the consequence of attending to it; *Bles*, bald, a Saxon emblem of the shorn crown of the Friar; and thus his type; *laeyt*, part. pres. of *laeyen*, to scorch, to flare, *pend*, past. part. of *penen*, *pijnen*, to pain, to torture, whence the latin *pæna*, and our *pain* and *to pine*; 's *pend Hij t'*, sounds *spend it*; *schie hijd roept*, *she dropt*; *laeyt*, *light*.

95.—*Doctor Foster was a good man,
He whipped his scholars now and then,
And when he had done, he took a dance,
Out of England into France;
He had a brave beaver with a fine snout;
Stand you there out.*

Dock! t' oor! fosse t' ee 'r wars! er gij houd m'an;
Hij wie'pp' eed Hij's keye, al haere's, n'ho uw hand
t'hen;

Hand w'ee'n Hij hadde, done Hij toe ick er d'Hanse;
Ho uit of in gij, el hand in t'u vier hanse;
Hie hader, Bijre reve, Bijre w'er w' ijse er fyn, snuijt,
'S t' Hand uw t'ee'r ho uit!

Be baptized! go to confession! put an end to playing the opponent to the true doctrine! is what you Friars keep yourselves by (live by; your stock in hand), says the Saxon; the Friar replies, the Heathen Saxon being the one who deems ascension to Heaven as that pro-

mised by his Maker is a madman, the true sort for a proper scorching (Hell), the one who is the instrument of his own exclusion from Heaven when he departs from hence (dies); the Saxon says, I am one who holds the Faith that when I am at an end here, I am received by my Maker, and deem the one who holds the doctrine that the Great Cup (Friar's Chalice) is the true passport for me to my Maker, a sheer Buffoon (trickster; Punchinello); the Friar replies, exclusion from Heaven is inherent to you, each of you are upon the brink [close upon the point] of becoming a fire-citizen (of becoming a member of the Fire Company; a Saxon type of the Friar's Devil's Office; his Hell); now the battle is rife; the Saxon, in a rage, exclaims, if there is one of us Industrious Saxons who fears that Heaven is not for the end of our worldly career, snap your fingers at him [let him see how you despise him]; that's the way the Saxon should treat the one who holds the doctrine of exclusion from Heaven for Mankind.

Hanse in l. 5. is the part. pres. of *hansen*, to make free of a Society, Company, Combination; also to make a citizen of a town, place; *done*, part. pres. of *donen*, to play foolish tricks, to act the Buffoon, Monkey; *snuijt*, the imperative of *snuijten*, to blow the nose with the fingers, as the only way to empty it of its superfluous secretion before the use of the handkerchief; a mode once usual with both high and low; now confined to the latter, and requiring the force of the snap of the fingers to clear them; since adopted as the signal contempt with the offended one. *Wie'pp' eed*, sounds *whipped*, as in the original text of this travesty; *vier hanse*, sounds *France*; *in gij el hand*, as we pronounce *England*; *Bije reve, brave*; *Bije w'er, beaver*. 'S t' *Hand, stand*. Rest pre-explained. In *whip*, *h* is no letter, *whip* and *wip* sound alike.

96.—*Up hill and down dale,
Butter is made in every vale;
And if that Nancy Cock
Is a good girl,
She shall have a spouse,
And make butter anon;
Before her old Grandmother
Grows a young man.*

Up hille, Hand, d' ho uw'n d'ee el;
 Botter ijse m' eed in ijvere hij w'ee el;
 Hand Huijf t' at, nae'n 's hij koke,
 Ijse er goud gij er el;
 Schie schie all Heve er spie houw ijse,
 Hand maecke Botter er Nonne;
 Beffe hoor, her hold graend, m'ho t'er;
 Grouw 's er j'ho u inge m' an.

The Saxon's creed is, the mound of the Grave over the body, the entrance into Heaven is ruled for each of us; the Impostor [Friar] strives to introduce a state of horror as promised along with the grave for him who holds a different Faith from himself. If the Saxon has the Friar to his meal, he begins with, after you are dead there's a roasting for you (a Saxon type of the Devil's entertainment of his guests); your idea that each of you are destined for Heaven (your Natural Religion) will ensure you a state of Horror (Hell), and to a certainty all that have a Woman may spy the marriage state to be an alarming one; the Impostor's being a Eunuch [a professional abstainer from the Sex] is all a made up story (a humbug); let this Buffoon get the upper-hand here, and that which is dear to us all (Woman) will be covered with spots [pimples; venereal blotches], and your Faith in Heaven deemed a Heresy; it is having here an object of disgust, as well as he who converts your destined Heaven into a state of torment [Hell].

Koke, part. pres. of *koken*, to cook, to dress food by means of fire, to roast; *maecke*, part. pres. of *maecken*, to make up, invent, to make believe; *her*, the publick; *graend*, past part. of *graenen*, to become full of little hard spots, lumps, as corn does in the ear (a Saxon type of the effect of the, to him till the arrival of the Italian Missionary, unknown venereal infection); *Botter*, deceiver, impostor; a Saxon type of the Friar. Rest pre-explained.

97.—*Bounce Buckram velvet's dear;*
Christmas comes but once a year.

Bo u 'n's beuck, rae'm, w'el w'ets dij er ;
 Krij 's t' mij ase ?Kom's bot, w'ons er j' hij er.

The one who fills his belly (lives) by giving you a sup, the moment he enters your house begins with, he who uses his fellow creature like an eatable has the assurance of Heaven for him; let the Saxon call out to him, is what you did eating me? why the Man of the Great Cup [Friar] is making fool of himself, isn't he still there as before, as well as we? [implying, which the if Wafer doctrine of swallowing one another was true could not be the case].

Bo, a sup, here used as the ceremonial sip from the Friar's Cup; *beuck*, belly, that by the filling of which life is continued. The phrase *Bo u 'n 's Beuck*, was a Saxon nickname for the Friar; *ase*, part. pres. of *asen, esen*, to take as food, to make food of. *Beuck rae'm*, sounds *Buckram*; *w'el w'et*, *velvet*; *Krij s' t'*, *christ*, where the *h* is no letter, *christ* and *crist* sound alike; *mij ase, mas*; *w'ons*, as we pronounce *once*, and as we formerly spelt it; *j' hij er, year*,

98.—*Three wise men of Gotham,
 Went to sea in a bowl;
 And if the bowl had been stronger,
 My song had been longer.*

T'rije w'hye's mé'n of, got ham !
 W'ee 'nt toe sij in er Boel;
 Hand Huijf t'hij Boel hadde bij 'n ster-honger;
 M' Hye sog 'n hadde bij'n longe er.

It is the order of the day when you admit the Torment (Hell) Man [the Friar] to be along with you, he sets off at once with, let the people of this place (house) have water poured over them (be baptized; originally performed by immersion; *i. e.* convert to my doctrine)! and if you are married it is the introduction of a bed-fellow for your wife [in allusion to the usual influence of the Confessor over the Woman, and his consequent abuse of it]; and by the Friar being always about us,

we have not only a whoremonger but stark starvation into the bargain (a consumer of our provision besides), it is the having among us Saxons a disgusting beast along with lungs for false doctrine (lungs, source of speech; voice employed in behalf of Heresy; as in the eye of the Saxon, the Papist doctrine was).

Ham, hamme, place, also house; abode of the people or family in point; *honger*, hunger, starvation; *longe, longer*, the lungs, source of speech, and as with us at present, the metaphor for and type of speech; *he used his lungs to no purpose*, means he expended his talk without the desired effect upon the case, person in question; *boel*, adulterer, whoremonger. *Got ham*, represents Gotham (the name of a village in Northamptonshire) not only in sound, but letter; *Sij*, sounds *sea*; *boel, bowl*; *sog'n, song*; *bij'n, been*; *ster hunger, stronger*; *Huij, if*; *w' hye's, wise*; *h* no letter. *Ster*, stark, rigid; *er*, false doctrine.

99.—*I'll sing you a song;*

The days are long;

The woodcock and the sparrow;

The little dog he has burnt his tail

And he must be hung tomorrow.

Yle 's inge, uw er sog'e'n;

T'Hij d'ee's, haere logen;

T'hij woed koke hand t'hij spaer'r ouwe;

T'hij lije t'el, d'hog hij hase buer'nt, hisse t'ee ijle;

Hand hij Mutse bij huijg'n toe morre houw.

The Saxon says, the torment-affair is an idle fancy, it is the food store of you Friars, our eternity is with our Maker; the scorching-concern a lie; if once we Heathens adopt your mad-headed roasting business [soul burning dogma] there's at once an impoverished country for the Saxon (if once we become Papists the Friar will eat us up, in allusion to his keep where established); to us a state of suffering for a next world, Heaven attained by treating our fellow-creatures like a piece of meat (swallowing him in the Wafer) speaks to *within* us the doctrine of one out of his mind; and

concludes with, if once the Saxon has the Man of the Amice (Friar, Popish Priest) for a neighbour there's an end to the use of his throat [his *uvula* is destroyed; a symptom of the Neapolitan infection], and marriage becomes a mere state of grumbling [ill humour between Husband and Wife; in reference to the one wishing the Friar out of his house from the consequences he experiences, and the other wishing to keep her Confessor for the physical use she finds he is of as a coadjutor to the Husband; a sort of Husband & Co.).

Huijg, uvula; *huijg'n*, sounds *hung*; *spaere*, part. pres. of *spaeren*, to stint; also to get by setting a part, and is the same word with our *to spare*, in the sense of to save, lay by; *hog*, on high, indefinitely, hence the type of the unseen abode of the Maker; Heaven; *morre*, part. pres. of *morren*, to murmur, grumble; *hase*, flesh without bone. *Morre houw*, sounds *morrow*; *t'ee ijle*, tail; *haere*, are; *buer'nt*, burnt; *Mutse*, must.

100.—*Old woman! old woman! shall we go a
shearing?
Speak a little louder, Sir, I am very thick of
hearing;
Old woman! old woman! shall I kiss you
dearly?
Thank you, kind sir, I hear you very clearly.*

Ouwel-Wije humme an, Ouwel-Wije humme, schie all wij
goê er schie'r inge;
Spie ick er lije t'el louwd er sij er, hye'm w'ee rije t'ick
of hier hinge;
Ouwel-Wije humme an, Ouwel-Wije humme an, schie
all hye kisse uw dier el hij;
T'ancke uw Keye'nd sij er hye Hij er uw, w'ee'r hij
klier'el hij.

All the good we get by having the Holy Wafer Man continually buzzing about us is that we are decidedly destined for a state of future torment [Hell]; but I spurn, says the Saxon, the idea that our Faith in being

destined for Heaven is to bring punishment on us hereafter, the introduction of a state of torment for me as a matter of course is owing to our permitting the one who broaches the doctrine to remain here; the Holy Wafer Man is continually spitting out at us [telling us spitefully) that that which is the Dear One to every Saxon (*i. e.* Woman; type of Eve) is the cause of a state of torment for us (referring to the scriptural record of the sentence on the Sin-born Race of Eve); and adds, let us have done with keeping among us the Madman who tells us our Maker has ordained a state of torment for those whom he has created, and who is also the one who, if we are married, has insured his Bubo (his Neapolitan infection) to every one of us.

Spie, first person pres. of *spien*, *spuwen*, to spit upon, to treat with scorn; *dier*, dear, beloved; *ancke*, part. pres. of *ancken*, to fix, settle; *Klier*, bubo, the principal venereal symptom; *spie ick*, sounds *speak*; *t'ick*, *thick*; *of hier hinge*, of *hearing*; *t' ancke*, *thank*; *Keye'nd*, *kind*; *klier el hij*, *clearly*.

- 101.—*A man of words and not of deeds
Is like a garden full of weeds,
And when the weeds begin to grow,
It's like a garden full of snow;
And when the snow begins to fall,
It's like a bird upon a wall;
And when the bird away does fly,
It's like an eagle in the sky;
And when the sky begins to roar,
It's like a lion at the door;
And when the door begins to crack,
It's like a stick across your back;
And when your back begins to smart,
It's like a pen-knife in your heart;
And when your heart begins to bleed,
You're dead, and dead, and dead indeed.*

Er m'an of w'oord 's Hand, n'ho t' of d'hij hijd's;
Ijse lyck er ga erd, hen vulle of w'hij hijd's;
Hand w'ee'n t'Hij w'hij hijd's, biege, in t'u groww;

lyck er ga erd, hen vulle of's n'ho uw;
 w' ee 'n t' Hij 's n' h'ow, biege, in 's t' u valle.
 lyck er bij erd up ho'n er w' alle;
 w' ee 'n t' Hij bij erd er w' ee du 's fel hye;
 lyck an hijge el in t' hij 's ke Hye;
 w' ee 'n t' Hij 's ke hye, biege, in 's t' u roer;
 lyck er el Hye ho 'n, at t' hij doe' r;
 w' ee 'n t' hij d' ho er, biege, in 's t' u ke racke;
 lyck er 's t' Hij ick, er ke rosse uw er backe;
 w' ee 'n uw er back, biege, in 's t' u 's m' haert,
 lyck er 'p hen, n' Huyf, in uw er haert;
 w' ee 'n uw er haert, biege, in 's t' u bij lied;
 r d' eed, Hand d' ee hijd, Hand d' eed in died.

Saxon says Heaven for us, as soon as we are off
 here, is as sure to me as if I heard it from there
 (our Maker himself); the Friar says, this is what
 saves you from Heaven and makes you the object
 of future torment (it is this natural-religionist-Heathen
 assurance within you that makes you the stuff for our
 rule; the Saxon says, a state of horror (hell) for a
 while [a lump of carrion] must be a mistake, that goes
 to the ground (is buried), and it is the Friar's busi-
 ness to make out how a Soul [that which constitutes
 human Being] is to be tormented [he must make
 out how he can, how that which is freed from flesh and
 bone can be the subject of bodily pain, torment]; the
 Saxon says, it is the Saxon's doctrine, that when he dies
 he goes to his Maker (his Natural Religion), which is
 what makes him the object of future torment, but let
 him submit to our rule, and there's an end to his futu-
 re horror; the Saxon says, that which is called the
 body goes to the ground (grave), it is for them,
 (Friars) to make out (to bring evidence) that the
 Soul (that which constitutes us what we are) is not that
 which goes to Heaven [how is it the Friar knows when
 the soul is parted from the body it is not then in Hea-
 ven]; the Friar says, the Saxon's Heathen-assurance
 in Heaven, is that which assures him exclusion from it;

but let him submit to our doctrine, and his Fallen State is at an end [in allusion to the Scriptural Story of the Fall of Man; of his, and his consort's being turned out of Paradise]; the Saxon says, when the body is in the grave, that which is all we are (that which makes us Human Beings; *i. e.*, the Soul) is in Heaven; the Friar says, the Saxon's holding the Faith that the body's being put into the earth (buried) brings the Soul to its Giver, contains a doctrine which assures him a fearful state of torment; the Saxon says, he who, when the body becomes a corpse, adopts the idea that *he* (the Soul) is changed into a thing that gasps (a Heathen fancy of the effect of the heat of the Friar's Hell upon strangers) is but a miserable sample of the Saxon race; the Friar says, the Saxon's Faith of being destined to go to his Maker [his Heathen doctrine] is the insuring a state of miserable torment (Hell), but let him bend to us [let us have the management of him] and we will put the helm in his own hand [implying, and he may then either steer himself to Heaven or Hell as he likes best]; the Saxon says, when the body becomes a corpse that's the moment every Heathen Saxon holds *he* [the Soul] is in Heaven, and yet the Friar lives by telling us, it is he to whom the doing of this for us belongs (that he is the only one who can get us there); the Friar says, the fact is, the Heathen holding he is the one for Heaven as such, is a mistaken idea, let him submit to our doctrine, and there's an end to all his future state of misery and torture [he'll escape the being racked by our Devil]; the Saxon says, the body becoming a corpse is the going of Myself [of me, the soul] to my Maker, the copulation affair (the doing of that which Adam and Eve disobediently did) being the source of a futurity of misery, is what you Friars get your Pies and Pasties by (your meals by; your bakings, the mode of dressing the meals before the introduction of either Turn-spit, Wheels, or Jack); the Friar says, it is true the Saxon's doctrine will ensure him a baking [*i. e.*, in my Devil's oven; a Saxon type of Hell], but let him

submit to us, and there's an end to all idea of his being scorched hereafter; the Saxon says, when this body is a corpse, up there (pointing to Heaven) is where we go from hence, it's you Friars and not Woman (Eve) that has made us the objects of a future scorching [Hell]; the Friar concludes with, my good Heathen, that which is your Faith, is in fact that which ensures you the Heretick's allotted scorching but submit to our doctrine, which is, that the way for you to get to Heaven is psalm-singing (singing the canticles, hymns of the Popish rites and thus becoming one of us); the Saxon concludes by, with the Heathen, Heaven is as that which is his Maker's promise to him; when he has worked out that ordained him [when he has acted the part set him] it is the signal for his going to where he was promised (his admission to his Maker; the One who allotted him the part he was to act, perform while here).

Lyck, as the substantive, is the human carcass, corpse, *cadaver hominis, funus*; as the adj., the same word with our *like*; *bieg*, the imperative of *biegen*, to bend humbly, to bow down; *roer*, rudder, helm, means of steering, in what direction it is wished the vessel it belongs to, should go; *doe*, part. pres. of *doen*, to do, to transact; *backe*, part. pres. of *backen*, to bake, the substantive of which is *back* (dressed victuals of any kind); *rosse*, part. pres. of *rossen*, to cover as the stallion does the mare; also used as a general term for to copulate, *inire femellam*; *died*, the pres. of *dieden*, *duijden*, to signify to; the other terms pre-explained. *D'hij hijd's*, sounds *deeds*, *h* no letter, and consequent similar vowels sounding as one; *ga erd hen*, garden; 's n' ho uw, snow; *w' ee 'n, when*; *bij erd*, bird; *hijge el*, eagle, *h* no letter; *doe 'r, door*; *er el Hye ho'n, a lion*; *ke racke, crack*; 's t' *Hij ick, stick*; *er ke rosse, across*; 's m'haert, smart; 'p hen n' *Huijf, penknife*, where the *k* has no sound; *knife* and *nife*, sound alike; *by lied*; *bleed*, where *lied* has the import of song, hymn, psalm, *cantilena, cantio*; *d' ee hijd* and *d' eed*, both sound *dead*. *Backe* has the same import as the french *cuisson*, that is, all manner of baked victuals. *Vulle*, is here the part. pres. of *vullen* in the import, to supply, to make up what is necessary, to make complete, to make out, *supplere*, and sounds *full*. *Hiet* and *it* (formerly *hit*) are a same word see p. 127. of this vol.

102.—*Danty baby diddy,
 What can mammy do wid' e;
 But sit in a lap
 And giv'un a pap;
 Sing danty baby diddy.*

Da 'nt hij, beeb Hij d' hijd dij,
 Wacht Ka' n m' Amme hij du w'hijd ee;
 Botte 's hiet in, er lape;
 Hand gij w 'u'n er Pape;
 Sing dan t'hij, Bij e ee bij dijd dij.

Let the Friar contrive his entrance here, and he bleats out to you, you are the one your Maker has denounced the subject for torment (Hell, as a Heathen); expect the moment the Friar is among you, to hear that by your Mother (Eve), thou art as the one to be tormented (destined for Hell), and you may consider as certain the introduction of the bubo-infection, and that your going to Heaven depends upon a lap (a hasty sup, as when the dog laps his milk; in allusion to the sip of the Friar's Chalice, here used as the type of becoming a Papist); this is what you get by letting in the Italian Priest (Missionary); Sing out to the Fellow then, the Industrious Heathen's doctrine is when he departs from hence, a better place is intended for him (he returns to the abode of his Creator).

Wacht, the imperative of *wachten*, to expect, wait for, to be on the look out for, whence our *to watch*; *lape*, the substantized part. pres. of *lapen*, to lap, take up liquid by the action of the tongue, like the cat and dog; *Pape*, *paepe*, italian priest; also Pope; *da*, the imperative of *daen*, *daeden*, to make, to cause, to do; *dan*, then; other terms pre-explained. *Beeb hij*, sounds *baby*; *d' hijd hij* and *dijd dij*, *diddy*; *Botte 's hiet*, *but sit*; *gij w 'u'n*, *give 'un*; *Bije ee bij*, (like *beeb hij*) *baby*; *wacht*, *what*.

103.—*There were two birds sat on a stone;
 Fa la, la, la, lal de;
 One flew away, and there was one;
 Fa la, la, la, lal de;*

The other flew after, and there was none ;

Fa la, la, la, lal de ;

And so the poor stone was left all alone ;

Fa la, la, la, lal de.

T'ee'r Weer t'uw bī herde's 's Hatte on er stoeije'n ;

Fael laê, laê, laê, ijl dij ;

W'on Fel uw er w'ee hand t'ee'r was woune ;

Fael laê, laê, laê, ijl dij ;

T'hij ho t'ee'r, Fel uw haft er hand t'ee'r wars Nonne ;

Fael laê, laê, laê, ijl dij ;

Hand Soe t'hij puer stoeije'n wars, el heft all er loeije'n ;

Fael laê, laê, laê, ijl dij.

If you are married and admit the Ram (a Saxon type of the Friar, the sexual accomodator of his flock, the She's under his charge) as the companion of your fire-side it is bringing in to the Woman (your wife) the means of playing the wanton (of acting the part of the wag with him) ; inviting him again and again, as you do, is a mistake, you are the cause of your own dilemma ; he who introduces this Savage (the Friar) into his house, when he has a wife, may at once say to himself, farewell to all pleasure (joy, happiness) ; inviting him again and again, as you do, is a mistake, you are the cause of your own difficulty ; the Eunuch (Friar ; professional abstainer from the Sex) adverse to your Heaven doctrine, tells you, your Faith in being destined Heaven (your Natural Religion) will be the cause of his savage (a Saxon type of the Friar's Devil) catching hold of you (making your soul his prisoner) ; inviting him again and again, as you do, is a mistake, you are the cause of your own scrape ; the Saxon's having an aversion to their yet untainted She (Wife) being converted into a wanton (a wagtail ; made a whore of by the Confessor's intercourse), all of them fall to roaring (shouting) out let every man of them (all those fellows ; Friars) be hung up [to the gallows with every one of them] ; inviting him again and again as you do is a mistake, you cause your own misfortune.

Weer, Weder, Ram, the male of the flock; see pp. 162 and 238 of vol. 1. of *this suppl.*; *herde*, hearth, fire-place; *Hatte*, head dress peculiar to the Woman, and thus her type; *stoeije*, part. pres. of *stoeyen*, to wanton, *lascivire*; *laê, laede*, part. pres. of *laeden*, to invite; *wonne*, pleasure, delight, *gaudium*; *haft*, pres. of *haften*, to catch fast hold of; *heft*, imperative of *heffen*, to elevate, raise on high, to ascend indefinitely; *loeije*, part. pres. of *loei-en*, to roar out, to louw, *mugire*; *Bij herde's*, sounds birds, *h* no letter; *'s hatte*, as we pronounce *sat*; *stoeije 'n*, stone; *laê ijl dij, lul dee*; *w'on*, as we pronounce *one*, and as we formerly wrote that word; see Tyndale's *N. T. passim*; *fel uw*, flew; *haft er*, after; *er loeij 'n*, alone; *wars el heft*, was left.

104.—*There was an old woman,
And she sold puddings and pies;
She went to the mill,
And the dust flew into her eyes;
Hot pies and cold pies to sell!
Wherever she goes you may follow her by the smell.*

T'ee'r wo as een Ouwel-Wijje humme an
Hand, schie sold Puijd, ding 's hand'p hye's;
Schie wee 'nt t'u t'Hij m'hille;
Hand t'Hij deyst; Fel uw in t'u her hye's;
Ho t' 'p hye's hand Ka; hold'p Hye's t'u selle;
W'ee'r eijver schie goê's uw meê voll ouwe her by
t'Hij's melle.

Where there is provision the buzzing of the Holy-Wafer-Man (Friar) about the vicinity is a sure thing; the moment he jumps on his Preaching-Stool he sets off at once with the subject of torment (Hell); he says, for you Heathens your Maker has denounced nothing but a state of woe when you die (when the body goes to the grave); the Saxon says, I go back to my Maker; the Savage (Friar) says again to me, when you become that which constitutes you (*i. e.* a fleshless soul; type of being dead) your state is torment (Hell); your idea of being the ones for Heaven (your Heathen natural Religion) is the cause of an hereafter of torment; the Saxon says, your beloved torment-concern for us when

we die is your Shop (Magazine; Store; your Hell-affair is what you live by); and concludes with, the assurance here is that industry is our only estate (property means of living); with you it is the repeating to us, let the earth be filled over you (only let the body be put in its grave) the exclusion of its Soul from its Maker's presence has been brought upon you for the act of sexual copulation (in relation to the sentence denounced upon Adam, Eve, and their Sin-born-progeny for their disobedience).

Sold, past part. of *sollen*, to jump, leap up; *selle*, part. pres. of *sellen*, to sell, to carry on a trade by sale; *voll*, imperative of *vollen*, to fill in; *melle*, part. pres. of *mellen*, *maelen*, to conjoin, to copulate, also to marry, *conjugare*, *conjugere*. 'P hye's, sounds *pies*, *h* no letter; *deyst*, dust; *fel uw*, *flew*; *her hye's*, *her eyes*; *Ka hold*, cold; *voll ouwe*, *dollow*; *smelle*, small; *hola*, has both the import of dear, beloved, and also of *holed*, put into a pit.

105.—*Says t'auld man tit oak tree,
Young and lusty was I when I kenn'd thee
I was young and lusty, I was fair and clear,
Young and lusty was I mony a lang year,
But sair fail'd am I, sair fail'd now,
Sair fail'd am I sen kenn'd thou.*

Saije 's t'auwe ijld Man t'hitte, ho ack t'rije
J' ho u inge hand Luij's t'hij, wars Hye w'ee'n Hye ke-
'nnd t'hij,
Hye wars j' ho u inge hand Luij's t'hij, Hye wars vee'r
hand klier,
J' ho u inge hand Luij's t'hij, wo as Hye moê'n hij eê
hang j'hier,
Botte seer, feijld Am Hye, se er feijld, noêuw,
Seer feijld ham Hye 's hen kennd touw.

If the Gown-Man (Friar) is admitted into the Country it becomes bewildered with his doctrine of the Heathen-Man being mere stuff for fire, and that the ordained means of getting to Heaven is a bit of rotten flesh.

(Saxon type of the real-body-wafer); it is this Lazy Fellow (Friar) to whom the Saxon owes the doctrine that his Faith of being destined for Heaven [his natural religion] ensures him a state of torment, and it is to him we owe the story of the disobedient Heathen when he enters into eternity (dies) being as the one brought into existence for a state of future misery (Hell); the Saxon is averse to the Lazy Fellow as the one to whom he owes the doctrine of his Faith in Heaven being the assurance of a state of torment, the Saxon is also averse to the Lazy Fellow as the cause of contention (doctrinal controversy along with his being the cause of an infectious ulcer (bubo); the Lazy Fellow along with his assuring you your reliance upon Heaven as Heathens will assure you his hell, if you happen to have any provision, is an affliction upon the pantry of every one in the place, says the Saxon, and then adds, an infectious ulcerated blotch (*bubo*), the destruction of our wife, the Soul failing Heaven [our Heathen Soul being excluded Heaven], a state of penury [distress], and your family (home) failing in that to which it had been used, are things which make it known [evident] to the Industrious Saxon, the rope is wanted (gives him a hint not to forget the halter; reminds him that his remedy for all this is hanging the Friars and thus getting rid of them for ever).

Auwe, *ouwe*, land, country in point; *ack*, *eck*, purulent flesh (a Saxon type of the real-body-wafer); *klier*, ulcerous infection (a Saxon type of the Missionary's newly imported *lues venerea*); *seijld*, part. pres. of *seylen*, *faelen*, to fail, to miss the object in point; *se*, soul, self; *seer*, very much, a great deal, to much, sadly; *ham*, *hamme*, family, house, home; *ke'nd* (put into a state of misery) and *kennd* (made known, aware of) have a same utterance; *touw*, rope, halter. *Auwe yld man*, sounds *auld man*; *t' hitte*, *tit*; *se er* and *seer*, both sound *sair*; *moê n hij*, *mony*; *el hang*, *a lang*; *j' hier*, *year*; *Luij's t'hij*, *lusty*; *'s hen*, *sen*, *h* no letter; *touw*, *thou*; *j'ho u inge*, *young*. In the sound-sense travesty of this Saxon flurt at the Friar hood, the Scotch manipulation of the English dialect has been used throughout. *Hang*, provision store, *carnarium* (meat store).

106.—*Up street and down street each window's made of glass,*

*If you go to Tommy Tickler's house you'll find a
pretty lass ;*

*Hug her and kiss her and take her on your knee,
And whisper very close, Darling girl do you love me ?*

Up 's t'rije hiet, Hand d'ho uw'n 's t'rije hitte, hij
hische w'ind ho uw's mede of gij el as ;

Huijf uw goê toe t' om m'Hij t'ick el er's huijse, uw
ijle vij and er Pije rette hij el as ;

Huijg her, Hand kiss her, te eck her ho'n, uw er n'hij ;
Hand wis Pije er wee rije klos, dare linge gij er el du
uw love m'hij.

The Saxon says, an end to our regulated order of things is announced, our assurance of Heaven (our natural religion) is now the regulated order for a hot-birth (the fire of the Friar's Hell), the Monk is telling us our being received in Heaven is with the provision if we make an eatable of one another (allusively to the Wafer-System of the Papist) ; my Good Man of the Coif, that which is your estate is the putting an end with me to my Maker's promise, that when I go hence to there (change my present station) it is as the being housed (having my abode, home) with Him that made me ; for all you (Monks) that which is food to each of you is the whim-ming, fancying up an enemy to all that is [type of Satan, as the Scripture recorded rebel to his Master and his Creatures] and that the Friar is the one who saves us from him ; if the Country has one in it with the use of his throat left (undestroyed by the Missionary's infection, p—x) let him say with warmth, the one who is the introducer that rotten flesh is the passport to Heaven, is himself the Heretick (false doctrinist) not the Saxon Heathen, and then let him add it is certain the Friar (Missionary) has produced a woeful state for our genitals [his Neapolitan infection), and if there is any one of us who is longing for a scorching for his next world, he is the Fellow (one) who promises it us (tells you he'll ensure you his Hell as a Heathen).

Hische, pres. pot. and part. pres. of *hischen*, *hissen*, to speak in a spitefull tone; *vyand*, fiend, in the absolute sense universal enemy, enemy to all that is; type of the rebel Satan, the Friar's Devil; *huijse*, part. pres. and pres. pot. of *huijsen*, to give house and home to, to entertain; *huijg*, a disordered uvula, consequently a damaged throat and hence the cause of enfeebled articulation; *klos*, testicles, type of Manhood, at least of not being a Eunuch; *dare*, part. pres. of *daren*, to scorch; *linge*, pres. pot. of *lingen*, to long for, desire ardently; *love*, pres. pot. of *loven*, to promise. 'S *t'rije hiet* and 's *trije hitte*, both sound *street*; *hij hische*, each; *gij el as*, *glass*, formerly spelt *glas*, *glasse*, the dutch *glas* in the same sense; *Pije rette hij el as*, *pretty lass*; *t' ick eler's*, *Tickler's*; *uw ijle*, *you'll*; *vyand*, *find*; *te eck*, *take*; *n'hij*, *knee*; where *k* is no letter, nor is *h* in *n'hij*; *nee* and *knee* have a same sound and so have *nij* and *n'hij*; *wis Pije er*, *whisper*; *gij er el*, *girl*.

107.—*Here stands a fist ;
Who set it there ?
A better man than you ;
Touch him if you dare.*

Hij ér 's t'handse er vite's ;
W'ho sij et hiet tere ;
Er beheet t'ee'r m'an t'an uw ;
T'ho u's hij'm Huijf uw dere.

The Saxon says, that my getting to Heaven by taking hold of the handle of the Cup [as is done when we drink from it] is a mere trick (device, feat); that those who eat themselves are as in Heaven [referring to the swallowing of the real-body-wafer on the death-bed, as the Papist's established passport to eternity] bespeaks a provision-job (a mean of acquiring a living by; in allusion to the Friar); and adds, the Heathen Saxon holds that Heaven is ordained him at the moment he passes into his eternity; holding his getting to Heaven to be dependent upon having the Friar with him when he dies, is an offence to him [an affront for him; a slur upon him].

Handse, handle; here as that of the Papist's true-blood Communion-Cup, that which was alone distributed to other than the Friar, at their communion service; the wafer being removed for

themselves for general use at church, and only administered to the laity on the death-bed, or in dangerous sickness; *vite*, a trick, cheat, whence possibly our *feat*, as when we say; *that's one of his feats*, and mean one of his tricks, deceptions; *tere*, part. pres. of *teren*, *teeren*, to eat, as at a meal; *dere*, an offence. injury. 'S *t'handse*, sounds, *stands*; *vite's*, *fist*; *sij et*, *set*; *hiet*, *it*; *tere*, *there*; the Teutonick dialect has no *th*; *beheet t'ee'r*, *better*; *t'ho u's*, *touch*.

108.—*A duck and a drake,
A nice barley cake,
With a penny to pay the old baker;
A hop and a scotch
Is another notch;
Slitherum, slatherum, take her.*

Er d'Huijck hand er d'ree ick,
Er n'Hye's baer lij ke ick,
Wijse er Penne Hij t'u, 'p ee t' Hij hold Beker;
Er ho'p, Hand er schots
Ijse er n'ho t'ee'r n'hot's;
Sij lij ter h'om, sij lat er ho'm, t'eck her.

This is what I get from the Man of the Cowl (Friar) who is always at hand when I have my mutton on the table; Heaven is not for the Heathen Industrious Saxon; the bier is his conveyance into a state of future misery; the plumed thing (Dove) has announced your being shut out from your Maker; that which makes ascension to your Maker a certainty is this precious Cup of mine [this Beaker you see here; a Saxon type of the Chalice of the Papist]; what the Friar gets from the Saxon in return for this, is when all is over with me here I go on high (to Heaven); your deeming the Saxon a Heretick shows you in our eye to be a pitifull Fellow; your attempting to imbue us with the fear, we are not as Heathens to expect Heaven for our eternity won't do here [is a humbug which will not succeed with us as you wish]; the road you point out to us to get to the abode above, the way you propose for our admission to Heaven excites disgust in the Publick

Hische, pres. pot. and part. pres. of *hischen*, *hissen*, to speak in a spitefull tone; *vyand*, fiend, in the absolute sense universal enemy, enemy to all that is; type of the rebel Satan, the Friar's Devil; *huijse*, part. pres. and pres. pot. of *huijsen*, to give house and home to, to entertain; *huijg*, a disordered uvula, consequently a damaged throat and hence the cause of enfeebled articulation; *klos*, testicles, type of Manhood, at least of not being a Eunuch; *dare*, part. pres. of *daren*, to scorch; *linge*, pres. pot. of *lingen*, to long for, desire ardently; *love*, pres. pot. of *loven*, to promise. 'S *t'rije hiet* and 's *trije hitte*, both sound *street*; *hij hische*, each; *gij el as*, *glass*, formerly spelt *glas*, *glasse*, the dutch *glas* in the same sense; *Pije rette hij el as*, *pretty lass*; *t' ick el er's*, *Tickler's*; *uw ijle*, *you'll*; *vyand*, *find*; *te eck*, *take*; *n'hij*, *knee*; where *k* is no letter, nor is *h* in *n'hij*; *nee* and *knee* have a same sound and so have *nij* and *n'hij*; *wis Pije er*, *whisper*; *gij er el*, *girl*.

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themselves for getting into a chapel as they are not
 lary of the gentile-bel. of a gentile-bel. gentile-bel. gentile-bel.
 whence possibly our own a while we are not of a gentile-bel.
 and then our own a while we are not of a gentile-bel.
 teeter to get a gentile-bel. gentile-bel. gentile-bel. gentile-bel.
 sounder stand: this is the gentile-bel. gentile-bel. gentile-bel.
 Tenorick carried: this is the gentile-bel. gentile-bel. gentile-bel.

195.—*— dūc. and c. ārah:*
A nūc bārah: cāh:
Wāh a pērah: u. pō: tē. oū. uāh:
A hō. and a sōrah:
It another nōch:
Sūaherun. sūaherun. uka hē

Er d'Huijck hand er d'ret ice.
 Er n'Hve's baer li' kē ice.
 Wijse er Penne Hīj rī. i' eē r' Hīj nōik beker.
 Er hō p. Hand er schots
 Ijse er n'hō r' eē r' n'hō r' s;
 Sij lij ter h'om, sij lat er h'om, r' eck hē

This is what I get from the Man of the Cow. (That
 who is always at hand when I have my mutton on the
 table; Heaven is not for the Heathen Industrious
 Saxon; the bier is his conveyance into a state of future
 misery; the plumed thing (Dove) has announced your
 being shut out from your Maker; that which makes
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 of mine [this Beaker you see here; a Saxon type of the
 Chalice of the Papist]; what the Friar gets from the
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 here I go on high (to Heaven); your deeming the
 Saxon a Heretick shows you in our eye to be a pitifull
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 are not as Heathens to expect Heaven for our eternal
 won't do here [is a humbug which will not succeed
 with us as you wish]; the road you point out to us to
 get to the abode above, the way you propose for our
 admission to Heaven excites disgust in the Publick.

here (makes every one ready to vomit; in allusion to the Catholick doctrine of the actual consistence of the real-body-wafer, which it was necessary to swallow for admission into Heaven).

Beker, beaker, drinking vessel; *hold*, dear, valued; *baere*, bier; *schots*, pitifull, foolish, idiotical; *lij*, road, *via*: *lat*, past. part. of *laten*, *laeten*, to let in, to admit. *D'Huijck*, sounds *duck*; *d'ree ick*, as we pronounce *drake*; *n'hye's*, nice; *ke ick*, cake; *er n'hot'ee'r*, another; *n'hots*, notch; *schots*, scotch; *t'ecke her*, take her. *Ecke*, part. pres. of *ecken*, *acken*, to disgust, of which *ackelen*, *eckelen*, is the frequentative.

109.—*I doubt, I doubt,
My fire is out;
My little dame an't at home.
Come bridle my hog,
And saddle my dog;
And fetch my little dame home.*

Heye douwt ! heye douwt !
M'Huyve Hye'r ijse ho uit ;
M'Hye lije t'el d'ee'me an t'Hatte hom !
Kom bereyde hel m'Hye hoge
Hand sij hadde el m'hye doge ;
Hand, vet schie m'Hye lije t'el d'ee'me hom.

The Saxon says, it makes me gasp again and again with astonishment, when I'm told Woman (Eve; the Mother of all Women, and thus the type of her Sex) is the cause of a state of horror [Hell] being denounced upon me from above! to hear the introduction of the doctrine of the Saxon's being to have a state of suffering for his next world brought home to Woman! and adds, the Man of the Tankard (Cup; i. e., the Friar's) making up his Hell out of that which is the delight of the Saxon [the utmost favour his Maker has bestowed on him] would be the means of its availing the whole set a proper torturing (punishment) anywhere else (implying, they would suffer for it anywhere else, but with

the kind-hearted hospitable Heathen-Saxons); and concludes with, the true source [home] of the doctrine of the Saxon's having a state of suffering for his next world is the fattening of the Friar (is his means of getting some fat on him along with what he had before; i. e. Hell is his kitchen, his means of living; in allusion to the influence the fear of it has over the minds of his dupes).

Heye, part. pres. of *heyen*, *hyen*, to gasp, pant, to affect the state of breathing, as surprise or astonishment does; *douwt*, pres. of *douwen*, to press, oppress, to squeeze out or from, to extort; *Huyve* and *Hatte*, are both as the head-dress peculiar to the woman of that day, and thus her type; *hoge*, *heuye*, delight, happiness to its utmost extent; *doge*, part. pres. of *dogen*, *deugen*, to avail; *hom*, family, home; type of source, of the place or race from which the object in point comes; *he brought it home to him*, he brought the subject in point to the one in point as it's source, origin; *vet*, fat; *schie*, entirely, only. *Douwt*, sounds *doubt*; where the *b* is no letter, *dout* and *doubt*, sound alike; *m'huyve hije'r*, my fire; *ijse*, is; *d'ee'me*, dame; *an t Hutte*, ant at; *bereyde hel*, bridle; *sij hadde el*, saddle; *vet schie*, fetch. *Hom* and *ham*, on the sense of family, home, are a same word.

110.—*Gay go up and gay go down
To ring the bells of London town.*

*Bull's eyes and targets,
Say the bells of St. Marg'ret's.*

*Brick bats and tiles,
Say the bells of St. Giles.*

*Half-pence and farthings,
Say the bells of St. Martin's.*

*Oranges and Lemons,
Say the bells of St. Clement's.*

*Pancakes and fritters,
Say the bells at St. Peter's.*

*Two sticks and an apple,
Say the bells at Whitechapel.*

*Old father baldpate,
Say the slow bells at Aldgate.*

*You owe me ten shillings,
Say the bells at St. Helen's.*

*When will you pay me?
Say the bells at Old Bailey.*

*When I shall grow rich,
Say the bells at Shoreditch.*

*Pray when will that be?
Say the bells at Stepney.*

*I am sure I don't know,
Says the great bell at Bow.*

Gaij goê up Gaij goed ho uw'n
T'u'r hinge t'hij Bijе helle 's of Loen done t'ho uw'n.

Bulle 's yse Hand t' haere gij et's;
Saije t'hij Bijе helle 's of Saije 'nt mare gret 's.

Bruijk bij Hatte's hand t'hye el 's,
Saije t'hij Bijе helle 's of Saije 'nt j'hye el 's.

Hye af 'p ee 'n's Hand Vaêr t'hinge 's;
Saije t'hij Bijе helle 's of Saije 'nt m'haert in 's.

Ho'r an j' ese hand Leij m' on 's,
Saije t'hij Bijе helle 's of Saije 'nt klemm' ent 's.

Pije an keke 's Hand verhit t'ee'r 's
Saije t'hij Bijе helle 's, at Saije 'nt 'p hij te er's.

Toe 'st'Hij ick 's hand an Appel;
Saije t'hij Bijе helle 's, at wyte schap' el.

Hold vaer t' ee 'r behaeld Pije ete,
Saije t'hij 's louwe Bijе helle 's at haeld gij ete.

Uw ouwe m' Hij t'hen schille inge 's,
Saije t'hij Bijе helle 's, at Saije 'nt hel hen 's.

Wije ee'n w'hille uw 'p ee m'hij ;
 Saije t'hij Bije helle 's, at hold Baeij el hij.

Wije ee'n Hye schie all grouw 'r hische ;
 Saije t'hij Bije helle 's, at schore dit schie.

Peije er ee Wije ee 'n w'hille t'Hatte bij ;
 Saije t'hij Bije helle 's, at step 'n hij.

Hye Am schie u 'r hye d'Ho 'nt No ;
 Saije's t'hij grete Bije helle at Bo.

The Jay (Friar) picks up his living (collects his property) by telling us (making people believe) that he is the one who transfers you into Heaven [avails your being the true sort for Heaven] says the Heathen Saxon, and then adds, let us have done with permitting to be among us the one who tells us the the Industrious Saxon is the property of his Devil (his Hell) unless this Clown (Mountebank's understrapper) has the getting you into Heaven by his buffooning [in allusion to the farcical manœuvres of the Papist Priesthood, in the eye of the Saxon, such as finger crossings, dancing about and up and down while saying the Mass, distributing the sups of his Cup, sitting on his box to hear confessions, giving absolution, &c.). His commission is to inspire terror into us, and when the Saxon bestows his food upon him, it is bestowing it upon one who holds him as the subject for a futurity of scorching (in his Hell) ; the having the Friar among us is the having the one who tells us, we are his Devil's Property, unless his introduction among us is met by our wishes for his remaining here (unless we give him a hearty welcome, and beg him not to leave us). The use of him to your Woman [Wife] is that she has another bedfellow (copulator) besides yourself ; the Friar among us we are held by him to be his Devil's property, unless by his introduction he gets our destined state of torment (Hell) commuted for another (*i. e.* Heaven). The permitting the Father (the papist term for a Friar) to remain here,

is ejecting the Industrious Heathen's inborn Faith of ascension (Heaven) for his eternity; the Friar among us, he tells us we are his Devil's property, unless by his introduction our destined futurity of scorching is put an end to by his means. If this Lazy (Listless) Fellow [Friar] is once admitted here, he tells you your getting to Heaven depends upon making food of yourself (swallowing yourself in his wafer, of which you, with the rest of your fellow-creatures are held by the Papist to make a part); the Friar among us, he tells us we are his Devil's property, unless by his being here a ladder (means of indefinite ascension, type of going to Heaven) is brought in by his means. The Man of the Cowl (Friar) goes on gabbling to us, the Saxon Heathen's doom for his next world is a state of burning (a place in the midst of fire; Hell); the Friar among us, he tells us we are his Devil's property, his living is the being the one who has the getting us up to Heaven. The Friar informs us, our exclusion from our Maker's presence was brought upon us by laying the hand upon an Apple (in allusion to the Adam and Eve affair); the Friar among us he tells us we are his Devil's property, his food is the getting this penalty changed, shaped into some thing else (Heaven.) The being put into his bottomless pit for our transmigration into eternity is that which brings the Friar's means of eating (his provision, *i. e.* Hell is his budget, ways and means); the Friar among us, his law is we are his Devil's property, his living is the making us eat each other (the Wafer System). The Saxon Heathen holds, when his Body goes to the ground his Soul is with his Maker, the torment concern for an hereafter is the Friar's patent for fleecing, stripping his customers; the Friar amongst us, he tells us we are his Devil's property, his living is keeping Hell from us (saving us from his Hell). The Holy-One (Friar) if we should adopt his doctrine, is ready to assure us ascension (going to Heaven) for our eternity is made a certainty for us by him when we go to the grave, die; the Friar among us, he tells us we are

his Devil's property, his living is the letting us know the Man in a Baize Frock (Friar) gets the one destined for Hell (the Heathen) into another place (Heaven). If the Holy One (Friar) establishes his dominion here he keeps spitting out at us, everything that is horrifying [his hell-threatenings for the Heathen Saxon]; the Friar among us, he tells us we are his Devil's property, his living is that he is the one who can smash (shiver, put an end to) all this for us. If the Friar has the rule among us, he tells us our destined state of peace and quiet in Heaven when we go to the grave (die) is renounced us through Woman [Eve; lost to us by her misbehaviour]; the Friar among us, he tells us we are his Devil's property, his livelihood is his stepping in on our behalf [coming in between his Devil and us, and so saving us from his clutches]. The Saxon exclaims, Woman, the Mother of Man that which is the sole cause of a destined state of future torment for him! why Heaven itself inspires the denial of it (puts its Veto, No on it; in allusion to her being a Creature from the hand of the Deity like the Man, and consequently made such as consummate Wisdom and Benevolence intended her to be for the happiness and perpetuation of Man); and then concludes with, when the Friar comes to your house, let the Saxon salute him with, it is as clear as day light to me that your Sup-concern [Cup] has no other source than its being a means for your provision (livelihood; that without which you would starve).

Helle, has the substantive sense of *Hell*, and also the adjective sense of clear, evident, palpable; *goed*, the pres. of *goeden*, to transfer as property; to make what was mine your's; *done*, part. pres. of *donen*, to play ridiculous tricks, to act the fool; *Loen*, loon, clown; *bulle*, diploma, commission; *bruijk*, custom, manner of acting, doing; *hye*, part. pres. of *hyen*, which has the import both of to work hard, to suffer torment; and also of to copulate, *subagitate*, *futuere*; *klemme*, part. pres. of *klemmen*, to ascend, to climb up, type of a ladder; *Gaij*, Jay, the noisy tawdry coloured bird, thus the Saxon type of the Mass-gabbling bedizenedly decorated Catholic Priest; *schape*, part. pres. of *schaepen*, *schapen*, to shape, put into due form; *schille*, part. pres. of *schillen*, to strip, to decor-

(Saxon type of the real-body-wafer); it is this Lazy Fellow (Friar) to whom the Saxon owes the doctrine that his Faith of being destined for Heaven [his natural religion] ensures him a state of torment, and it is to him we owe the story of the disobedient Heathen when he enters into eternity (dies) being as the one brought into existence for a state of future misery (Hell); the Saxon is averse to the Lazy Fellow as the one to whom he owes the doctrine of his Faith in Heaven being the assurance of a state of torment, the Saxon is also averse to the Lazy Fellow as the cause of contention (doctrinal controversy along with his being the cause of an infectious ulcer (bubo); the Lazy Fellow along with his assuring you your reliance upon Heaven as Heathens will assure you his hell, if you happen to have any provision, is an affliction upon the pantry of every one in the place, says the Saxon, and then adds, an infectious ulcerated blotch (*bubo*), the destruction of our wife, the Soul failing Heaven [our Heathen Soul being excluded Heaven], a state of penury [distress], and your family (home) failing in that to which it had been used, are things which make it known [evident] to the Industrious Saxon, the rope is wanted (gives him a hint not to forget the halter; reminds him that his remedy for all this is hanging the Friars and thus getting rid of them for ever).

Auwe, ouwe. land, country in point; *ack, eck*, purulent flesh (a Saxon type of the real-body-wafer); *klier*, ulcerous infection (a Saxon type of the Missionary's newly imported *lues venerea*); *seijld*, part. pres. of *seilen, faelen*, to fail, to miss the object in point; *se*, soul, self; *seer*, very much, a great deal, to much, sadly; *ham, hamme*, family, house, home; *ke'nnd* (put into a state of misery) and *kennd* (made known, aware of) have a same utterance; *touw*, rope, halter. *Auwe yld man*, sounds *auld man*; *t' hitte, tit*; *se er* and *seer*, both sound *sair*; *moë n hij, mony*; *el hang, a lang*; *j' hier, year*; *Luij's t' hij, lusty*; *'s hen, sen*, *h* no letter; *touw, thou*; *j'ho u inge, young*. In the sound-sense travesty of this Saxon flurt at the Friar hood, the Scotch manipulation of the English dialect has been used throughout. *Hang*, provision store, *carnarium* (meat store).

106.—*Up street and down street each window's made of glass,*

*If you go to Tommy Tickler's house you'll find a
pretty lass ;
Hug her and kiss her and take her on your knee,
And whisper very close, Darling girl do you love me ?*

Up 's t'rije biet, Hand d'ho uw'n 's t'rije hitte, hij
hische w'ind ho uw's mede of gij el as ;
Huijf uw goê toe t' om m'Hij t'ick el er's huijse, uw
ijle vij and er Pije rette hij el as ;
Huijg her, Hand kiss her, te eck her ho'n, uw er n'hij ;
Hand wis Pije er wee rije klos, dare linge gij er el du
uw love m'hij.

The Saxon says, an end to our regulated order of things is announced, our assurance of Heaven (our natural religion) is now the regulated order for a hot-birth (the fire of the Friar's Hell), the Monk is telling us our being received in Heaven is with the provision if we make an eatable of one another (allusively to the Wafer-System of the Papist) ; my Good Man of the Coif, that which is your estate is the putting an end with me to my Maker's promise, that when I go hence to there (change my present station) it is as the being housed (having my abode, home) with Him that made me ; for all you (Monks) that which is food to each of you is the whim-ming, fancying up an enemy to all that is [type of Satan, as the Scripture recorded rebel to his Master and his Creatures] and that the Friar is the one who saves us from him ; if the Country has one in it with the use of his throat left (undestroyed by the Missionary's infection, p—x) let him say with warmth, the one who is the introducer that rotten flesh is the passport to Heaven, is himself the Heretick (false doctrinist) not the Saxon Heathen, and then let him add it is certain the Friar (Missionary) has produced a woeful state for our genitals [his Neapolitan infection), and if there is any one of us who is longing for a scorching for his next world, he is the Fellow (one) who promises it us (tells you he'll ensure you his Hell as a Heathen).

Hische, pres. pot. and part. pres. of *hischen*, *hiseen*, to scold in a spitefull tone; *vyand*, fiend, in the absolute sense u enemy, enemy to all that is; type of the rebel Satan, the Devil; *huijse*, part. pres. and pres. pot. of *huijsen*, to give and home to, to entertain; *huijg*, a disordered uvula, consequence of a damaged throat and hence the cause of enfeebled articulation; *klos*, testicles, type of Manhood, at least of not being a Eunuch; *dare*, part. pres. of *daren*, to scorch; *linge*, pres. pot. of *lingen*, to long for, desire ardently; *love*, pres. pot. of *loven*, to promise; *t'rije hiet* and *'s trije hitte*, both sound *street*; *hij kisch gij el as*, *glass*, formerly spelt *glas*, *glasse*, the dutch *glazen*, same sense; *Pije rette hij el as*, *pretty lass*; *t' ick el er's*, *Tu u ijle*, *you'll*; *vyand*, *find*; *te eck*, *take*; *n'hij*, *knee*; where *h* no letter, nor is *h* in *n'hij*; *nee* and *knee* have a same sound; *nij* and *n'hij*; *wis Pije er*, *whisper*; *gij er el*, *girl*.

107.—*Here stands a fist ;
Who set it there ?
A better man than you ;
Touch him if you dare.*

Hij er 's t'handse er vite's;
W'ho sij et hiet tere;
Er beheet t'ee'r m'an t'an uw;
T'ho u's hij'm Huijf uw dere.

The Saxon says, that my getting to Heaven by holding of the handle of the Cup [as is done when one drinks from it] is a mere trick (device, feat); that those who eat themselves are as in Heaven [referring to the swallowing of the real-body-wafer on the death-bed, the Papist's established passport to eternity] because it is a provision-job (a mean of acquiring a living) and an allusion to the Friar; and adds, the Heathen holds that Heaven is ordained him at the moment he passes into his eternity; holding his getting to Heaven to be dependent upon having the Friar with him when he dies, is an offence to him [an affront for him; upon him].

Handse, handle; here as that of the Papist's true-blood communion-Cup, that which was alone distributed to other than the Friar, at their communion service; the wafer being removed.

themselves for general use at church, and only administered to the laity on the death-bed, or in dangerous sickness; *vite*, a trick, cheat, whence possibly our *feat*, as when we say; *that's one of his feats*, and mean one of his tricks, deceptions; *tere*, part. pres. of *teren*, *teeren*, to eat, as at a meal; *dere*, an offence, injury. 'S *t'handse*, sounds, *stands*; *vite's*, *fist*; *sij et*, *set*; *hiet*, *it*; *tere*, *there*; the Teutonic dialect has no *th*; *beheet t'ee'r*, *better*; *t'ho u's*, *touch*.

108.—*A duck and a drake,
A nice barley cake,
With a penny to pay the old baker;
A hop and a scotch
Is another notch;
Slitherum, slatherum, take her.*

Er d'Huijck hand er d'ree ick,
Er n'Hye's baer lij ke ick,
Wijse er Penne Hij t'u, 'p ee t' Hij hold Beker;
Er ho'p, Hand er schots
Ijse er n'ho t'ee'r n'hot's;
Sij lij ter h'om, sij lat er ho'm, t'eck her.

This is what I get from the Man of the Cowl (Friar) who is always at hand when I have my mutton on the table; Heaven is not for the Heathen Industrious Saxon; the bier is his conveyance into a state of future misery; the plumed thing (Dove) has announced your being shut out from your Maker; that which makes ascension to your Maker a certainty is this precious Cup of mine [this Beaker you see here; a Saxon type of the Chalice of the Papist]; what the Friar gets from the Saxon in return for this, is when all is over with me here I go on high (to Heaven); your deeming the Saxon a Heretick shows you in our eye to be a pitifull Fellow; your attempting to imbue us with the fear, we are not as Heathens to expect Heaven for our eternity won't do here [is a humbug which will not succeed with us as you wish]; the road you point out to us to get to the abode above, the way you propose for our admission to Heaven excites disgust in the Publick

here (makes every one ready to vomit; in allusion to the Catholick doctrine of the actual consistence of the real-body-wafer, which it was necessary to swallow for admission into Heaven).

Beker, beaker, drinking vessel; *hold*, dear, valued; *baere*, biar; *schots*, pitifull, foolish, idiotical; *lij*, road, *via*: *lat*, past. part. of *laten*, *laeten*, to let in, to admit. *D'Huijck*, sounds *duck*; *d'ree ick*, as we pronounce *drake*; *n'hye's*, *nice*; *ke ick*, *cake*; *er n'hot'ee'r*, *another*; *n'hots*, *notch*; *schots*, *scotch*; *t'ecke her*, *take her*. *Ecke*, part. pres. of *ecken*, *acken*, to disgust, of which *ackelen*, *eckelen*, is the frequentative.

109.—*I doubt, I doubt,
My fire is out;
My little dame an't at home.
Come bridle my hog,
And saddle my dog;
And fetch my little dame home.*

Heye douwt ! heye douwt !
M'Huyve Hye'r ijse ho uit;
M'Hye lije t'el d'ee'me an t'Hatte hom !
Kom bereyde hel m'Hye hoge
Hand sij hadde el m'hye doge;
Hand, vet schie m'Hye lije t'el d'ee'me hom.

The Saxon says, it makes me gasp again and again with astonishment, when I'm told Woman (Eve; the Mother of all Women, and thus the type of her Sex) is the cause of a state of horror [Hell] being denounced upon me from above! to hear the introduction of the doctrine of the Saxon's being to have a state of suffering for his next world brought home to Woman! and adds, the Man of the Tankard (Cup; *i. e.*, the Friar's) making up his Hell out of that which is the delight of the Saxon [the utmost favour his Maker has bestowed on him] would be the means of its availing the whole set a proper torturing (punishment) anywhere else (implying, they would suffer for it anywhere else, but with

the kind-hearted hospitable Heathen-Saxons); and concludes with, the true source [home] of the doctrine of the Saxon's having a state of suffering for his next world is the fattening of the Friar (is his means of getting some fat on him along with what he had before; i. e. Hell is his kitchen, his means of living; in allusion to the influence the fear of it has over the minds of his dupes).

Heye, part. pres. of *heyen*, *hyen*, to gasp, pant, to affect the state of breathing, as surprise or astonishment does; *douwt*, pres. of *douwen*, to press, oppress, to squeeze out or from, to extort; *Huyve* and *Hatte*, are both as the head-dress peculiar to the woman of that day, and thus her type; *hoge*, *heuye*, delight, happiness to its utmost extent; *doge*, part. pres. of *dogen*, *deugen*, to avail; *hom*, family, home; type of source, of the place or race from which the object in point comes; *he brought it home to him*, he brought the subject in point to the one in point as it's source, origin; *vet*, fat; *schie*, entirely, only. *Douwt*, sounds *doubt*; where the *b* is no letter, *dout* and *doubt*, sound alike; *m'huyve hije'r*, *my fire*; *ijse*, *is*; *d'ee'me*, *dame*; *an t Hutte*, *ant at*; *bereyde hel*, *bridle*; *sij hadde el*, *saddle*; *vet schie*, *fetch*. *Hom* and *ham*, on the sense of family, home, are a same word.

110.—*Gay go up and gay go down
To ring the bells of London town.*

*Bull's eyes and targets,
Say the bells of St. Marg'ret's.*

*Brick bats and tiles,
Say the bells of St. Giles.*

*Half-pence and farthings,
Say the bells of St. Martin's.*

*Oranges and Lemons,
Say the bells of St. Clement's.*

*Pancakes and fritters,
Say the bells at St. Peter's.*

*Two sticks and an apple,
Say the bells at Whitechapel.*

*Old father baldpate,
Say the slow bells at Aldgate.*

*You owe me ten shillings,
Say the bells at St. Helen's.*

*When will you pay me?
Say the bells at Old Bailey.*

*When I shall grow rich,
Say the bells at Shoreditch.*

*Pray when will that be?
Say the bells at Stepney.*

*I am sure I don't know,
Says the great bell at Bow.*

Gaij goê up Gaij goed ho uw'n
T'u'r hinge t'hij Bijе helle 's of Loen done t'ho uw'n.

Bulle 's yse Hand t' haere gij et's;
Saije t'hij Bijе helle 's of Saije 'nt mare gret 's.

Bruijk bij Hatte's hand t'hye el 's,
Saije t'hij Bijе helle 's of Saije 'nt j'hye el 's.

Hye af 'p ee 'n's Hand Vaêr t'hinge 's;
Saije t'hij Bijе helle 's of Saije 'nt m'haert in 's.

Ho'r an j' ese hand Leij m' on 's,
Saije t'hij Bijе helle 's of Saije 'nt klemm' ent 's.

Pije an keke 's Hand verhit t'ee'r 's
Saije t'hij Bijе helle 's, at Saije 'nt 'p hij te er's.

Toe 'st'Hij ick 's hand an Appel;
Saije t'hij Bijе helle 's, at wyte schap' el.

Hold vaer t' ee 'r behaeld Pije ete,
Saije t'hij 's louwe Bijе helle 's at haeld gij ete.

Uw ouwe m' Hij t'hen schille inge 's,
Saije t'hij Bijе helle 's, at Saije 'nt hel hen 's.

Wije ee'n w'hille uw 'p ee m'hij ;
 Saije t'hij Bijje helle 's, at hold Baeij el hij.

Wije ee'n Hye schie all grouw 'r hische ;
 Saije t'hij Bijje helle 's, at schore dit schie.

Peije er ee Wije ee 'n w'hille t'Hatte bij ;
 Saije t'hij Bijje helle 's, at step 'n hij.

Hye Am schie u 'r hye d'Ho 'nt No ;
 Saije's t'hij grete Bijje helle at Bo.

The Jay (Friar) picks up his living (collects his property) by telling us (making people believe) that he is the one who transfers you into Heaven [avails your being the true sort for Heaven] says the Heathen Saxon, and then adds, let us have done with permitting to be among us the one who tells us the the Industrious Saxon is the property of his Devil (his Hell) unless this Clown (Mountebank's understrapper) has the getting you into Heaven by his buffooning [in allusion to the farcical manœuvres of the Papist Priesthood, in the eye of the Saxon, such as finger crossings, dancing about and up and down while saying the Mass, distributing the sups of his Cup, sitting on his box to hear confessions, giving absolution, &c.). His commission is to inspire terror into us, and when the Saxon bestows his food upon him, it is bestowing it upon one who holds him as the subject for a futurity of scorching (in his Hell) ; the having the Friar among us is the having the one who tells us, we are his Devil's Property, unless his introduction among us is met by our wishes for his remaining here (unless we give him a hearty welcome, and beg him not to leave us). The use of him to your Woman [Wife] is that she has another bedfellow (copulator) besides yourself ; the Friar among us we are held by him to be his Devil's property, unless by his introduction he gets our destined state of torment (Hell) commuted for another (*i. e.* Heaven). The permitting the Father (the papist term for a Friar) to remain here,

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his Devil's property, his living is the letting us know the Man in a Baize Frock (Friar) gets the one destined for Hell (the Heathen) into another place (Heaven). If the Holy One (Friar) establishes his dominion here he keeps spitting out at us, everything that is horrifying [his hell-threatenings for the Heathen Saxon]; the Friar among us, he tells us we are his Devil's property, his living is that he is the one who can smash (shiver, put an end to) all this for us. If the Friar has the rule among us, he tells us our destined state of peace and quiet in Heaven when we go to the grave (die) is renounced us through Woman [Eve; lost to us by her misbehaviour]; the Friar among us, he tells us we are his Devil's property, his livelihood is his stepping in on our behalf [coming in between his Devil and us, and so saving us from his clutches]. The Saxon exclaims, Woman, the Mother of Man that which is the sole cause of a destined state of future torment for him! why Heaven itself inspires the denial of it (puts its Veto, No on it; in allusion to her being a Creature from the hand of the Deity like the Man, and consequently made such as consummate Wisdom and Benevolence intended her to be for the happiness and perpetuation of Man); and then concludes with, when the Friar comes to your house, let the Saxon salute him with, it is as clear as day light to me that your Sup-concern [Cup] has no other source than its being a means for your provision (livelihood; that without which you would starve).

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ticatē, to shell; *schors*, part. pres. of *schoren*, *schœren*, to shiver, tear to pieces; rest pre-explained. *Goed ho was n*, sounds go down; 'r *hinge*, ring; *Bije helle's*, bells; *bruijk*, brick; *bij Hatte's*, bats; *t'hye el's*, tiles; *hye af 'p ee'n's*, as we pronounce *halfpence*; *ho'r an j'ese*, oranges; *Saije nt*, Saint; *j'hye el's*, Giles; *Pije an keke's*, pancakes; *verhit* (a state of fire, degree of heat equal to burning) sounds *frit*; *step*, *stip*, *stap*, (*step*), whence *steppen*, to step; *toe's t' Hij ick's*, two sticks; *wyte* (mulct, penalty) *white*; *behaeld*, bald; *haeld*, ald, h no letter; *pije etc*, pate; *giy etc*, gate; 'p ee, pay; *peije r ee*, pray; 'r *hische*, rich; *dit schie*, ditch; *no*, know, where the k and w are no letters, *know*, and *no*, sound alike; *schie w'r*, sure; *bo*, bow.

111.—*Bell horses, bell horses,
Time to away ;
One o'clock, two o'clock,
What time of day ?*

*Bij helle Hoer sij's, bij helle Hoer sij's,
T'hye'me t'u er w'ee.
W'onne ho Kloê, ick toe ho, Klocke,
Wacht t'hye'me ho d'ee.*

The Friar keeps on telling us Woman (Eve) is the cause of his Hell being the destined place for us when all is over here [when we die], that is the cause of you Heathens entering into a state of torment when off for eternity; the Saxon replies, what! the one who is the bringing in [the production] of Heaven itself the cause of my being excluded from Heaven [she who is given me from the hand of Him who made us both, to be the inborn means of being excluded His presence hereafter)! it's a mere story out of the Man of the Cloak's [Friar's] own head (a humbug of his own)! let the Saxon await the termination of the work destined him to do here and Heaven is for his Eternity.

Another rejection of the perverse Heathen's faith in the History of Adam and Eve, previous to his conversion to the Papist doctrine. *Bij*, by, set aside, gone by, type of death; *Hoer*, an antiquated term for Her, She, type of the Sex, Woman; *Kloê*, *kloee*, slit, *Rima*, type of the Woman; *Klocke*, cloak, gown, type of the Friar; *toe*, shut, out, at an end. *Kloê ick*, sounds *clock*; *ho*, O!, h no letter; *Wacht*, what; *toe*, two; *Hoer sij's*, horses. Rest pre-exemplified.

112—*There was an old man
And he had a calf,
And that's half.
He took him out of the stall,
And put him on the wall,
And that's all.*

T'ee'r wo as een Ouwel-Man;
Hand hij hadde ecke-alf,
Hand t'Hatte's half;
Hij toe ijck hij'm ho uit of t'Hij 's t'all
Hand put hij'm, ho'n t' Hij w'all,
Hand t'Hatte's all.

Wherever there is provision the presence of the Wafer-Man [Friar] is of course, and at once the Saxon finds that, along with a disgusting object to him, he has only half the use of his Woman (only a partnership in his wife; in allusion to the Friar, as Confessor, having secured an equal share in the main matrimonial concern). His object, when he is once admitted here, is to make us believe we are all excluded from Heaven (*i. e.*, as Heathens) by the will of our Maker; and if, says the Saxon, we once had him in the Condemned Hole (the dungeon which leads to the Gallows) our national doctrine of all of us being to return on high to our Maker (our natural religion) and all of us having the use of his Woman to himself would then be restored to us as was the case before he came (we should then be no longer duped and cuckolded by the Missionaries).

Put, dief-put, the condemned-hole of the Saxon day. Other terms pre-explained. *Ecke-alf*, sounds a calf; *t'Hatte'*, that's; *'e t' all*, stall; *w' all*, wall.

*John Cock had a little grey mare; he ham hum;
Her back stood up and her bones they were bare; he
ham hum;
John Cock was riding up Shuter's bank; he ham
hum;*

*And there his nag did kick and prank ; he ham hum ;
 John Cock was riding up Shuter's hill ; he ham
 hum ;
 His mare fell down and she made her will ; he ham
 hum ;
 The bridle and saddle were laid on the shelf ; he ham
 hum ;
 If you want any more you may sing it yourself ; he
 ham hum ;*

J'ho'n koke hader ? lije t' el gere hij m'ee'r ; hie hauw
 humme ;
 Her backe 's t'Hoed up, her by ho'n's t'ee w'er bee'r ;
 hie hauw humme ;
 J'ho'n koke, wars reyd inge up schie u t'ee'r's bij ancke ;
 hie hauw humme ;
 Hand t'ee'r Hij's knag d' hijd, kijck hand Pije rancke ;
 hie hauw humme ;
 J'ho'n koke wars reyd inge up schie u t'ee'r's
 hille ; hie hauw humme ;
 Hij's mê er velld ho, uw 'n, Hand m'eed her w'hille ;
 hie hauw humme ;
 T'hij beryde el hand sij hadde hel w'ee'r el eed ho'n,
 t'hij schelf ; hie hauw humme ;
 Huijf uw w'an t'ee'n hij m'ho er uw meê sij inge hiet
 uw er self ; hie hauw humme.

The Friar says, your deeming yourselves as Heaven-bedestined [your Natural Religion] will ensure you a roasting (in our kitchen ; *i. e.*, the Friar's Hell ; both as his means of living, and means of torment for others) ; here a tussle (dispute) begins ; it was your Heathen Concupiscence (wantonness ; in allusion to Adam and Eve) which ensured a state of suffering for your next place ; here the storm (quarrel) becomes loud [rages] ; the Saxon says, your baking affair (a Heathen type of the Friar's oven ; Hell) is a thing of the Man of the Hood's (Friar's) making up , that the people of this place are excluded Heaven for their eter-

nity as Hereticks is your own bleating out (your own nonsense); here the storm rages on; the Friar says, you perverse Fellow, your Heaven-bedestined-Belief secures you a roasting, a state of torment is ready for you the moment you are anchored [fixed] in your eternity as being off from here (dead); here the storm rages on; the Saxon says, you tell us, let the one destined for torment (the Heathen-Saxon) gnaw, and he is at once assured of going to his Maker (let him chew your wafer and he is sure of Heaven); why I see at once this is all a trick (device) of the Friar (a humbug of your own); here the storm rages on. The Friar says, I tell you again, you perverse One, your Heaven bedestined fancy will ensure you a proper roasting for you hereafter, a state of torment is ready for you the instant your body's in it's grave; here the storm rages on; the Saxon says, that I am excluded Heaven as holding a false doctrine, is a dogma, introduced by yourself; the return to his Maker is that which the going to the grave assures the Saxon-Heathen (the Saxon's Faith is that the grave is the channel destined for his return to Him who sent him here); here the storm blows on; the Friar says, Copulation (the Adam and Eve job) is the cause of each of you Heathens having Hell as the place for passing your eternity in [as your place of amusement], your idea that Heaven is destined for you is a sheer Fancy (a mere matter of the imagination); here the storm continues a-head; my good Friar, says the Saxon, you being the one who has the showing the Heretick how he is to get to Heaven and that you have a commission for ruling his going to your Hell (a Friar made state of torment) or not, is all your business (your means of living); the storm blows on; whistles away.

Gere, part. pres. of *geren*, *geeren*, to desire lecherously, to be lewd after, to want to copulate. *gere hij*, sounds *grey*; *haww*, storm, tempest; *knag*, imperat. of *knagen*, to gnaw, eat; and sounds *nag*, *k* being there no letter any more than *g* is in *gnaw*; *reyd*, pres. of *reyden*, to make ready; *beryyde*, part. pres. of *beryyden*, to cover, to copulate, in french *chevaucher*, in italian *cavalcare*; *schelf*, *schelfe*,

a phantasm, a matter of the imagination alone, something unreal; *ranke*, trick, jest; *velld*, past. part. of *vellen*, to fell, to cause to fall down from the former position; *beride* *el.* sounds *bridle*; *sij hadde hel*, saddle; *sij inge*, sing; rest pre-explained. *M'ee'r*, *mare*.

114.—*Old Mother Hubbard she went to the Cupboard
To fetch her poor dog a bone;
When she came there, the Cupboard was bare,
And so the poor dog had none.*

Hold m'ho t'ee'r, hube baerd, weent t'u t'Hij kuijp-
boerde;

T'u vée hitsche her 'p u er doge er bo'ne;

W'ee'n schie ke'me t'ee'r t'hij kuijpboerde wars bere;

Hand Soe t'hij puer doge hij hadde Nonne.

The one who informs you your Faith of Heaven for your hereafter is to cause your being put in a bottomless pit [Hell], the one who brought among us the Bubo, does nothing but cant and whine out to us, the way for the Heathen-Saxon to attain to his Maker is the Cup-Joke (a Saxon term for the Friar's Chalice-ceremony); the Publick (the Community) is excited to the point of disgust at the doctrine that our going to Heaven depends upon the taking within us a sup; a system which affords the prospect of nothing but eternal misery if adopted (Hell and exaction for the Heathens) produces of course an opposition to the Cup-joke (a dislike to have it established among us Heathens); and if the Saxon has a Woman, that was purely for himself, it avails the Friar the doing that from which he is professionally excluded (it gives him an opportunity of proving to her he is no Eunuch).

Hube, bubo; *bere*, the pres. pot. and part. pres. of *beren*, *baeren*, to show, to make apparent; *hye*, part. pres. of *hyen*, *heyen*, in the import of to copulate, *subagitare*, *futuere*; *Kuijp*, Cup, (type of the Friar's Chalice); *boerde*, joke, trick, piece of fun, with which our obsolete *bourde* is a same word.

"Herkenith now of the *BOURDE*

"That Gamelyn tho dede." *Chaucer*.

(*i. e.* hear the trick Gamelyn then played).

115.—*The cat sat asleep by the side of the fire,
The mistress snored loud as a pig;
Jack took up the fiddle by Jenny's desire,
And struck up a bit of a jig.*

T'hij Ka, at sat, er sij lije 'p by t'hij-Syde, of t'Huij
hye er;

T'hij mis-t'-ruwe's, sij n'ho, erd, louwd as, er Pije
hijge;

Jacke toe ijck up t'hij vied t'el by, je inne hij d'ijse,
hye er;

Hand 's t'racke up er behiet of er j'hijge.

If the Saxon has the Friar for a guest, as soon as he has eaten his fill (satisfied his craving), he sets off upon the subject of Man's Wife [Woman] being the source of future suffering for all us Heathens (in allusion to the Bible-recorded affair of Adam and Eve and its consequence), unless by entrusting ourselves to the Friar [submitting to his management] our state of torment is converted to a state of happiness [changed from his Hell to our Heaven]; the Saxon says, the loss of our state of peace and quiet, our being the ones excluded from Heaven, our being false doctrinists (holders of heresy), our being mulcted in our food (punished by the loss of our usual proportion of it), is all the working contrivance of the Friar; the Friar says, the object of the One of the Long Gown is to set aside the mischief incurred by each of you Heathens, the state of future horror which has been brought upon you by the copulating-error (by the fault of your first parents committed by disobedient sexual intercourse; always in relation to the Adam and Eve affair); the Saxon replies, the self-providing-Heathen holds his returning to Heaven where he came from, as ordained by his Maker, have done then with troubling yourself about getting him there by your contrivance (working).

Rucke, part. pres. of *rucken*, to turn back, to back into, to return to; *Syde*, either wife or husband, *conjaex*, according to the connected

pronoun, *Hij Syde*, is the Man's Woman, Wife; *hye*, part. pres. of *hyen*, *heyen*, to copulate, *future*, *subagitare*; other terms explained before. *Er sij lije 'p*, sounds asleep; *Ka at*, Cat; *t'Huij* *hije er*, the fire; *mis-t'-ruwe's*, mistress, as in other preceding instances in these rhymes; *sij n'ho erd*, snored; *je inne hij*, Jenny; *d'ijse hye er*, desire; *'s t'rucke*, struck; *behiet*, bit.

116.—*I love sixpence, 'a jolly, jolly sixpence,
I love sixpence as my life;
I spent a penny of it, I spent a penny of it;
I took a penny home to my wife.*

*I love four-pence, a jolly, jolly four-pence,
I love four-pence as my life;
I spent two-pence of it, I spent two-pence of it;
I took two-pence home to my wife.*

*I love nothing, a jolly, jolly nothing,
I love nothing as my life;
I spent nothing of it, I spent nothing of it,
I took nothing home to my wife.*

Hye love Sij, Ick's pensse, er j'ho helle hij, j'ho helle
Sij, Ick's pensse,
Hye love Sij Ick's pensse, as m'hye el Huyf;
Hye's pent er Penne hij of hiet, Hye's pent er Penne
hij of hiet;
Hye toe Ick, er Penne hij ho'm toe m'Hye w'Huyf.

Hye love Foije u'r pense, er j'ho helle hy, j'ho helle
hij Foije u'r pense;
Hye love Foije u'r pense, as m'hye el Huyf;
Hye's pent t'up hen's of hiet, Hye's pent t'up hen's of
hiet;
Hye toe Ick, t'up hen's ho'm toe m'Hye w'Huyf.

Hye love no t'hing, er j'ho helle, hij j' ho helle hij no
t'hing,
Hye love no t'hing, as m'hye el Huyf;

lye's pent n'ho t'inge of hiet, Hye's pent n'ho t'inge
of hiet

Hye toe Ick, n'ho t' inge ho'm toe m'Hye w'Huyf.

he (Woman; Eve) being the promise of future torment (Hell), I (the Heathen) hold to be an affair of the Belly (a concern made up by the Friar for his living), his telling us again and again Woman has commuted your being destined for Heaven into your being put into Hell, I say is his belly-filling means; I say again Woman being the promise of future torment (Hell) is a belly-filling affair; denouncing Hell for all those doctrine is different from his is the Friar's provision (livelihood); he tells us again and again the Heathen being the one doomed for punishment in his next world is that which the bird has been the means of denouncing (is a message brought by the Bird); I answer? I once admit the state of torment for me, there's an end of my being what I am (*i. e.*, to my nature inspired certainty of being the creature of the hand of Him I worship); for me to admit the doctrine of the Bird being the messenger of my intended Heaven being shut against me would be the changing my Maker's inspired Faith into that invented by the Friar. That the Mother our Maker gave to Mankind could be the cause of His promising us a state of future torment is a thought (fancy) of your own [a whim of the Friar's], the telling is again and again, as you Friars do, that our Faith in being destined to return to Him that made us our Mother (Eve) has commuted into our being put into your Hell, is a thought only fit for a Friar, says the Saxon; the Friar keeps on telling us, that the Heathen (Natural Religionist) being doomed for a state of punishment is that which comes from above (is denounced from Heaven); I answer, let me once admit a state of future torment there's an end of my being what I am (*i. e.*, of my being a Believer in being the creature of God and the worshipper of the Hand that made me), I become false doctrinist, like the Friar, instead of being the one

who holds the Faith which Nature has inspired me with. The Saxon says, permit me to say no to your doctrine of a promised state of torment for me (allow me to protest against your Hell-concern) allow me I say again and again to give a flat denial to your assertion that from my confidence in Heaven I shall be plump'd into your bottomless pit (that my remaining firm to the dictate of my Maker, Nature will be the cause of my Soul being burnt); permit me to repeat again my denial of your promised Hell for me, and to add that you Friars get your provision by denouncing Hell for all those who don't think as you do; the Friar keeps on with the Heathen is doomed for punishment, no Heaven for him, a state of torment is that denounced him; the Saxon replies, I remain firm to the creed God has inspired into me [the natural religion of his Maker's creature]; let the one who is humbugged by the Friar hold he is excluded from the protecting home of his Maker by his Maker if he likes (implying, I don't nor won't).

Pensse. *pansse*, paunch, belly, and *pense*, the part. pres. of *pensen*, to think, have a same sound; *j'ho helle hij*, sounds *jolly*; *Sij Ick's*, *six*; *Foije u'r*, *four*; *t'up hen's*, as we pronounce *two-pence*. *Rest* pre-accounted for.

117.—*When I was a batchelor,
I lived by myself;
And all the bread and cheese I had
I laid upon a shelf;
The rats and the mice they made such a strife;
I was forc'd to go to London to buy me a wife;
The roads were so bad, and the lanes were so narrow,
I was forc'd to bring my Wife home in a wheel-
barrow;
The wheel-barrow broke, and my Wife got a fall;
Deuce take the wheel-barrow Wife and all.*

Wije ee'n Hye wars'er by, at schie el ho'r,
Hye lievd by m'Hye self,

Hand all t'Hij breed, hand schie hij's hye hadde,
 Hye laeijd up ho'n er schelf.
 T'Hij'r at's, Hand t'Hij m'yse t'ee m'eed, 's husch, er
 stier Huyf;
 Hye wars, Foeij'r hissd, toe gij ho, toe loen done t'u
 by m'Hij, er w'Huyf;
 T'hij'r Hoed's w'ee'r Soe by hadde, hand t'hij leij'n's
 w'ee'r Soe naer rouw;
 Hye wars, Foeij'r hissd, toe Bij'e'r inge, m'Hye w'Huyf
 ho'm, in er wie el baer rouw;
 T'hij wie el baer rouw broke, hand m'Hye w'Huyf, got
 heffe all;
 Die u's tacke t'hij w'ijle baer rouw w'Huyf, hye end
 all.

The Holy-One [Friar] introduces the doctrine of the
 perverse [disobedient] Heathen-Saxon being set aside
 from (excluded) Heaven, that his eatable (Wafer) is the
 only thing for getting on high [into Heaven]; that the
 Heathen being no longer the beloved of his Maker ori-
 ginates in himself (in allusion to the Bible-recorded
 sentence on sinfull Man, still unredeemed in regard to
 the unconverted Heathen). The Saxon holds for his
 Faith, that all in the broadest sense (*i. e.*, all without
 exception) are destined to return to their Maker, and
 that he (the Friar) is the inventor of Man's being to
 have a state of torment for his hereafter, the Industri-
 ous Heathen being to be flared for his Faith of being
 destined for Heaven (his Natural Religion)- is all an
 affair of the pantry (provision-store; the means of the
 Friar's extorting his living from his dupes). If once
 we adopt the doctrine that the returning to our Maker
 depends on an eatable (the Wafer) and that the Saxon's
 Faith of returning to his Maker is to secure a state of
 horror [the Friar's Hell], it then becomes with us
 hush! (hold your tongues!) the Man of the Cowl is the
 helm which steers unto our Maker's abode (the true
 means of getting people to Heaven; and thus the ex-
 tinguisher of what, in the eye of the then unadulterated

Saxon, was the true, only, and their Creator's inspired Religion); the Filthy-Fellow (Friar) spits out at us you perverse (disobedient) Heathen, have done with thundering out (vociferating) that when you die you are at once with your Maker (your Heathen Faith), Heaven is only for such as we Friar's (for those who hold the same doctrine as the Monk does); if the Man of the Hood (Friar) settles here, those who are married must give up the idea of having his Woman to himself, and he is told into the bargain Woman is that which leads us when we are off for our eternity into a state of oppressive misery [Hell; in relation to the doom incurred upon her race by Eve's misbehaviour in Paradise]; the Filthy-Fellow spits out at us, you perverse Heathen, when the Industrious-One is at end here (dies) his next place is a state of torment (Hell), but if he will become such a thing as the Friar (one of our sort) he enters Heaven to a certainty, we are the ones who get into Heaven those who otherwise (without our assistance) are doomed to a state of sheer misery for their next place (Hell); and adds, for him who is otherwise doomed to a state of sheer misery (exclusion from Heaven) for breaking the law (of his Maker, in reference to the descendants of Adam and Eve) let him [the Heathen-Saxon] but have some water poured over him (be baptized) and he like the Friar himself is relieved from all this (is redeemed from his otherwise allotted Hell); the Saxon sums up with, that which is now our duty is to tuck up (suspend on the arm of a tree) he who is mad enough to receive the idea of a state of sheer misery decreed for the Heathen for his future state by Him who made him what he is, and then there's an end to the being tormented by having the Friar and his scholars among us.

Breed, broad; adverbially, broadly, indefinitely unbounded; *schelf*, pantry, provision store, *promptuavium*; *husch*, the imperat. of *huschen*, to excite, provoke, and thus the type of interruption to that which it is provoking to hear; equivalent to, you provoke me to tell you to hold your tongue; *leij*, road, passage, means of going,

coming on by, *via*; also, in the adj. sense, *lazy*; *naer*, overwhelming, insufferable; *broke*, part. pres. of *broken*, to break the law in point, to do that which is forbidden; *el*, otherwise; *we*, he, who; other terms repeatedly pre-explained. *Wije ee'n*, sounds *when*; *by at schie el ho'r*, *batchelor*, now *bachelor*; *schie hij's*, *cheese*; '*s kusch*, *such*; *Foey'r hissd*, *forced*; *stier Huif*, *strife*; '*r Hoed's*, *roads*; *bije'r inge*, *bring*; *wie el*, and *w'ijle*, both sound *wheel*; *heffe all*, *a fall*, *h* no letter; *die u's*, *deuse*; *tacke*, *take*; *hye end*, *und*, *h* no letter, and consequent consonants sound as one; *ffrench* and *french* don't differ in utterance.

118.—*Oh ! that I was where I would be,
Then would I be where I am not,
But where I am I must be,
And where I would be, I cannot.*

Ho t'at ! Hye wase w'ee'r ! Hye woeld bij;
T'ee'n woeld Hye bij, w'ee'r Hye Am knot;
Botte w'ee'r Hye Am, Hye mutse bij;
Hand w'ee'r Hye woeld bij, Hye Ka'n knot.

The doctrine of Heaven reached by swallowing an eatable (the Wafer), of fire and smoke [Hell] for the Industrious Saxon when he is off for his eternity, keeps the Saxons in a state of turmoil, and besides the turmoil produced by this novel doctrine, if the Saxon is married the use of his Woman is cut off from him (in allusion to the Missionary by his confessorial influence having turned her to his own use); a bubo is a matter of course for the Woman, and the consequence is the ornamenting the Saxon Husband with it (always in reference to the Friar as the importer of his national infection); the true way for the Saxon to get rid of that which is the source of a state of turmoil to him is to cut off the Friar who has crammed himself upon us.

Knot, *knott*, the præt. of *knodden*, *knotten*, *knoten*, to cut off, to lop off; *k* is here no letter, *knot* and *not*, have a same utterance; *mutse*, the pres. pot. of *mutsen*, to adorn, sounds as we pronounce *must*; *w'ee'r*, sounds *where*, and *woeld*, *would*.

119.—*One two*
Buckle my shoe ;
Three four
Lay down lower
Five six
Pick up sticks ;
Seven eight
Lay them straight ;
Nine ten
A good fat hen ;
Eleven twelve
Who will delve ;
Thirteen fourteen
Maids a courting ;
Fifteen sixteen
Maids a kissing ;
Seventeen eighteen
Maids a waiting ;
Nineteen twenty
My belly's empty.

Wije ho'n t'uw
 Beuck el m'Hye schuw ;
 T'rije Foije u'r
 Laeije d'ho uw'n louwe'r ;
 Vee Huyve sij hickse,
 Pije ick up 's t'hij hickse ;
 Se w'hen, ee, Hij heet ;
 Laeije t'hem 's t'er heet ;
 N'hye'n t'hen
 Er goud Vat hen ;
 El heve'n t'w' Elve ;
 W'ho w'hille d'Elve ;
 T'Hirt hij'n Foeij'r t'hij'n,
 M'ee'ds er koere t'hinge
 Veij Huijf t'hij 'n, Sij Ick's tije'n,
 M'ee'd's er kiese sij inge ;
 Se w'hen t'Hij'n ee hij et t'Hij'n,
 M'eed's er w'ee t'inge ;

N'hye'n t'hij'n t'w'ent Hij;
 M'Hye bij helle hij's ee 'm t'Hij.

The Saxon says, if the Holy-One (Friar) is to become established guide to Heaven there will be another y to fill, along with the presence of a Scarecrow to Saxon; you will be told your Mother (Eve) was means of the penalty of fire for your hereafter being ounced upon you from Heaven; the Saxon says, it isgusting to us to hear that Woman was the cause a state of sighs for us hereafter, and I assert that a e of sighs [Hell] for the Saxon's hereafter is a thing de up by the Friar himself (a lie of his own); the on says, when the Soul is off from here, we hold it as call of our Maker [when the Soul quits the body it t the call of its Giver]; the Friar says, your being one as one called to Heaven is that of which he has charge of (the management of), and that it is the Cup ich avails you the not entering into a state of tor, nt (that a sup of his Chalice saves you from his ll); every one goes to Heaven who applies to Incubus (Friar); the Incubus makes the grave same thing as being already in Heaven [makes th an assurance of Heaven for those who submit to rule]; if the Filthy Fellow is admitted to your ily the Saxon becomes a Stag (a horned-beast; kold) as sure as the Fellow comes to him, besides assurance of having to permit the cooing between a and your wife to be carried on before you; intro- ing a stout Friar to your wife, is carrying in to her other myself (yourself; one who supplies your place h her in your main marital duty), along with the mise of a troublesome state of chawing for both of (alluding to the here-often explained consequences the Woman's sexual connection with her Confessor, ginally the Italian Missionary, of which a sore mouth s a usual symptom); according to the Saxon the arted Soul is with our Maker, according to the ar the way to get to our Maker is the having eaten

one's-self (in the real-body-Wafer), and are promised at the same time by him our doctrine of being destined for Heaven leads to a state of future torment (Hell); the Saxon says, our Maker has not brought Mankind into existence for the purpose of passing their hereafter in a place of torment (Hell), with him (the Heathen) it is as clear as the light of day, when he's off from here he goes for his eternity to his Maker.

Laeije, the substantized part. pres. of *laeijen*, *laeden*, to load, to charge, put upon, and *laeijen*, to blaze, flare, emit fire and smoke; *vee*, that which is hateful; *hickse*, sigh, sob; type of a state of wretchedness, grief; *Vat*, liquor-vessel, is an indefinite import, whence our *vat* (tub) and probably *vase*, and the latin *vas*, *vasis*; here used as a Saxon type of the Friar's Chalice; *Elve*, *Incubus*, type of the cause of an oppressive feeling, and thus of the Friar; *Elve*, *Alve*, *Elf*, *Alf*, are a same word; *koere*, part. pres. of *koeren*, to coo as the Dove to its mate; type of love-making; *kiese*, *keese*, the grinder-tooth, type of means of chawing; rest pre-explained. *Foeije 'ur*, sounds *four*; *sij hickse*, *six*; *h* no letter, and consequent same vowels sound as one; *Se w'hen*, *seven*; *ee Hij heet*, as we pronounce *eight*; *n'hye'n*, *nine*; *el heve'n*, *eleven*; *t'Hirt hij'n*, *thirteen*; *koere t'inge*, *courting*; *reij Huijf t'hij'n*, *fifteen*; *se w'hen t'hij'n*, *seventeen*; *ee hij et t'hij'n*, *eighteen*; *bij helle hij*, *belly*; *ee m't Hij*, *empty*, where the *p* is no letter, *emty* and *empty*, have a same utterance. *Se*, *Soul*, has already been accounted for.

120.—*Barnaby Bright he was a sharp Cur,
He always would bark if a mouse did but stir;
But now he's grown old and can no longer bark,
He is condemn'd by the Parson to be hang'd by
the Clerk.*

Baer'n hab hij bij Ryte hij wars er schaer, 'p kuere,
Hij al w'ee's woeld, baer Ick, Huijf er m'houw's d'hijid
Botte's t'u er;
Botte no uw, hijs gij er ho uw'n hold, hand K'an noê
el honger, baer Ick,
Hij's kond ee 'md by t'Hij Parheer so'n, toe Bij hangd
by t'hij klaer Ick.

If the Bear (a Saxon type of the roaring rough filthy conditioned Monk of the Day) is admitted among us, he keeps barking out, the Heathen Saxon is cut off from Heaven by perverse (disobedient) Woman (*Cun-nus*), but here's the remedy at hand [alluding to himself, as becoming the director of the Saxon]; I, the Saxon, roar out to him, in return, he is the one by whom all those who are married are disturbed, the Friar being with us where we are married is that which makes us the one tormented by the Bubo (venereal disease); I roar out to him, the Bubo is not ours [did not originate with us, but him], that he is the one who made up the story of our creed of when we are off from here we go to Heaven (our Natural Religion) ensuring us the being holed (put into his bottomless pit; Hell), and that hunger for each of us is the necessary consequence of the introduction of the Friar among us (in allusion to the having to maintain him); the Saxon being thus aware of the Priestcraft [Friarhood] being the entire bringing of the doctrine of the Heathen being excluded (set aside) by his Maker, I then say it is clear it belongs to the Industrious Saxon to set him aside [get rid of the Friar in any way he thinks best].

Baer (Bear) is the substantive of *baeren*, to roar, *ick baer*, (I roar out); *Klaer*, clear, evident; *schaers*, shears, means of cutting off, separating one part from another; *Ryte*, *Rete*, the slit *per euphrasin*; *rima*, *fissura*, *interfeminea*; a Saxon type of Woman, as *Cun-nus* was with the Roman; *hab*, the pres. of *habben*, to bark, vociferate, speak with impetuosity; *hab-sacken*, is to urge the affair in point vociferously, urgently. *Baer'n hab bij*, sounds *Barnaby*; *bij Ryte*, as we pronounce *bright*; *kuere* (remedy, cure), *Cur*; 's t'u er, stir; *m'houw's*, mouse; *no uw*, now; *noé el hong'er*, no longer; *baer ick*, bark; *klaer ick*, as we pronounce clerk; *kond ee'md*, condemned, where the second *n* has no more sound than in *damn*, *condemn*, &c.; *Parkeer par*; *so'n*, son.

- 121.—*The cock's on the dunghill a blowing his horn ;
The bull's in the barn a threshing of corn ;
The maids in the meadows are making of hay ;
The ducks in the rivers are swimming away.*

T'hij koke's ho'n t'hij deuge'n hille, er bij louwe inge
hij's Hoer'n ;

T'hij bulle's in t'hij bare'n er t'ree schie hinge of koer'n ;
T'hij m'ee'd's in t'hij med-hove's, Haer m'ee iek inge of
hij ee ;

T'hij d'Huijk's in t'hij rije wee'r's, Haer's wie'm m'hinge
er wij ee.

The Friar says, our Heathen idea of the grave availing us the entrance into Heaven ensures us a dressing (roasting; in his Hell-Kitchen); that our predestined Heaven was changed into a state of torment (in his Hell), for such as us, by Woman [Eve]; that he has a commission given him to ensure us the being permitted to have Heaven for our station when we are laid on the bier (on our death-bed; dead) if we come to his holy edifice (Church; turn Papists); we are also promised, if we have him among us, that we become his Publick House (that our home is made his place of eating and drinking), and to hear that Woman, when we pass into eternity (die), is the insurance of a state of torment for us, unless we adopt his doctrine; the Saxon's reply to this is, the Man of the Gown [Friar] is the inventor of the rule of a state of future woe for the Saxon-Heathen's next world, and adds, Woman is that by which we attain the going into the Heaven which is allowed us for our eternity (implying if there had been no Woman there would have been no Human Being for to go to Heaven; that without her, the Human race would have been extinct *ab incepto*, from the beginning).

Hoer and *Haer*, are both antiquated terms for *Her*; type of the Sex, Woman; *bare*, *baere*, bier; *med-hove*, mead-house, *mead* as the strong-drink, *ale* of that day; *koer*, *koor*, Church, Holy edifice, also *choir*; *Huijck*, the Garment peculiar to the Woman, and with the Saxon, used as the Nick-name for the Friar's gown-like Frock, and thus his type. *Bij louwe hinge*, sounds *blowing*; *t'ree schie hinge*, *threshing*; *med-hove*, *meadow*; *hij ee*, *hay*; *er wij ee*, *away*; *'s wie'm m'hinge*, *swimming*; *d'Huijck's*, *ducks*; *rije wee'r*, *river*; the Saxon had no *v* with the utterance we now give it, its place was then held by the *w*; *Hoer'n*, *horn*; *Haer are*; *h* no letter.

122—*O ! the little rusty, dusty, rusty Miller,
I'll not change my wife for either gold or siller.*

Ho t'hij lije t'el, rue's t'hij deyst hij, rue's t'hij Mij
hille'r

Yle nauwt schie ee'n je m'hye w'Huyf, Foije'r Hij
t'ee'r gold o'er sij hille'r.

The Friar says, the Heathen-Saxon's Faith of being the one for Heaven, assures a state of suffering for his next place, let him but retreat from here [depart from this world] and a state of misery awaits him (his Soul; that which constitutes the Human Being); the way to secure the state of peace and quiet he expects is to have me (the Friar) to attend to his departure for the grave (with him by the side of his Death-bed); the Saxon replies, it is insanity in him who thinks when he enters on his eternity (dies) that it is to be accompanied with a state of torment, we Heathens have it from our Mother's breast [have been brought up from infancy in the Faith] that when the mould of the grave covers the body, it has already availed us (our Souls) the being with our (their) Maker.

Rue, ruwe, rouwe, has both the import of a state of sorrow, wailing, and also of peace and quiet; *gold*, præt. of *gelden*, to yield, to be worth, to avail the value of; rest explained before. *Rue's t'hij*, sounds *rusty*; *deyst hij*, *dusty*; *schie ee'n je*, *change*. *Siller* is the Scotchman's pronunciation of *Silver*. *Hij t'ee'r*, *either*, *h* no letter.

123.—*There was an old woman and she had nothing,
And there came thieves to rob her ;
When she cried out she made no noise,
But all the whole country heard her.*

T'ee'r woe as een Ouwel-Wije humme an Hand schie
hadde n'ho, t'inge;

Hand t'ee'r ke'me t'Hij wie's t'u Robbe her;
Wije ee'n schie kraeye d' ho uit, schie mede n'ho
noeije's

Botte all t'hij woële kuwe'n t'rije heard her.

It is a matter of course where food is to be got at in some way or other that we have the Holy-Wafer-Man buzzing out to us, no Heaven for you Heathens, you are destined for torment (Hell)! The Saxon replies, that we should be decreed a state of future misery by Him who brought us into existence (made us what we are) can alone come from the Man in the Gown [Friar; as the one who lives by holding such dogmas). The Friar's rule established with us, we hear at once the crowing out of no Heaven for such stuff as you, and besides the no Heaven for us, we have the being annoyed with a Bubo for all of us, and a regular painful chewing of victuals prevails here [referring to the sore mouth as a usual symptom of the venereal infection introduced by the Italian Missionary among his neophyte Saxons).

Kraeye, part. pres. of *kraeyen*, to crow, *corniculare*; *woele*, part. pres. of *woelen*, to cause anguish to, to distress; *heerd*, pres. of *heeren*, to prevail over, to rule, to master. *T' Hij wie's*, sounds *thieves*; *kraeye d'*, cried; *woele*, *whole*; *kueve'n t'rij e*, as we pronounce *country*, viz. *cuntry*; *botte*, *but*. Rest pre-explained.

124.—*The rose is red, the violet's blue,
The honey's sweet and so are you;
Thou art my love and I am thine,
I drew thee to my Valentine,
The lot was cast and I am thine;
And Fortune said it shou'd be you.*

Dere ho's ijse reede, de w'Hye ho, el et's bij lij uw;
De ho'n hij's w'hiet, Hand sij ho haere uw;
T'houw Hart m'Hye love, hand Hye Am t'hye'ne
Hye d'ruwe t'Hij t'u m'Huyve al ent hye'ne,
De el hot wase Ka'est, hand Hye Am t'hye ne
Hand Foey'r t'u 'n 's ee dit schie houd bij uw.

Offended feeling is reaching its pitch among us, that which is horrifying to us is coming to a head, you, who as the Heathen-Saxon, deemed yourself the one for

Heaven are now to hear the only way of getting there is by eating one another [turning Cannibals; in reference to the real-body-wafer as the Friar's passport to Heaven]; that the getting to Heaven depends upon an order from him [the Friar], and your Saxon idea of Heaven is that which will secure a scorching (Hell); if the Saxon is married he is now sure to be changed into a Stag (horned-beast; *i. e.* made a cuckold of by the abused influence of the Confessor with the Woman), and his wife made a torment to him into the bargain. You will hear the state of peace and quiet your Maker destined you for was changed into a state of torment (Hell) by Woman (Eve); a state of fire and smoke [Hell] is that which feeds the Friar, as well as gets him your wife for his own use (carnal purposes); all this is what is sure to cling to you if the Filthy Fellow [Friar] is to have the direction of you.

Hart, hert, herte, Stag, Hart. Dere ho's, sounds the rose; de (the), the; w'Hye ho el et, violet; bij lij uw, blue, formerly spelt blew; d'ruwe, drew; m'Huyre al ent Hye'ne, Valentine; de el hot, the lôt; 's ee dit, said it; schie houd, shou'd. All the terms are pre-explained ones.

125.—*Tom Brown's two little Indian boys, two, &c.,
One ran away,
The other wou'd not stay;
Tom Brown's two little Indian boys.*

T'om bij rouw'n's t'uw Lit t'hel in dij an boeye's,
t'uw et's ce te rae.
W'onne rae'n er w'ee
T'hij ho t'ee'r woed nauwt's t'ee;
T'om bij rouw'n's t'uw Lije t'el ind hij an boeye's.

There's an end of your Faith in a state of peace and quiet when dead (Heaven for your hereafter) being assured you, the Hell-Fellow is admitted into your dwelling, and you are told making an eatable of yourself is the way to arrive at your station (harbour; type of re-

pose and safety from the storms of this world). Whoever then, says the Saxon, admits such means as that as the doctrine for arriving at Heaven, admits the doctrine that it is necessary to be in a state of insanity in order to reach Heaven (that in order to arrive at Heaven you must set out from Bedlam); and adds, our state of peace and quiet will come round to us again (will be restored) if this nuisance to us all (the Friar) is once put into the Stocks [fastened down so that he can't go about preaching his absurd dupe-terrifying doctrine]. Another Saxon sneer at the real-body-wafer system.

Boeye, has both the meaning of house, abode, and also of stocks, fetters, irons for the legs; *woed*, pres. of *woeden*, to be mad, to rave, *insanine*; and sounds *wou'd*; as *bij rouw'n*, does *Brown*. Rest pre-explained. *Et's ee t'rae*, sounds *et cætera*, of which &c., is the known and usual type.

126.—*Up hill take care of me ;
Down the hill take care of thee ;
Give me no water when I am hot ;
On level ground spare me not.*

Up hille t'ee ick ke er of m'hij;
D'ho uw'n t'Hij, hij ijle te eck ke er of t'hij;
Gij w' m'Hij noê waer t'ee'r w'ee'n Hye Am hot;
Ho'n leve el Grouw'nd 's paije'r m'hij n'hot.

The Friar says, when I the Saxon-Heathen, die (go to the grave) a state of misery (Hell) is my decreed destiny unless I have him by me (unless I call him to give me his absolution); the Saxon says, Heaven for us when all is at an end here is the inspired promise of our Maker, the one who holds that a piece of rotten flesh [the Wafer] will save from a state of future torment (Hell) is one out of his mind (a madman); the Friar says, you as the one in regard to whom the doctrine of being recalled to his Maker for an eternity was *true lost* that qualification through your Mother (Eve;

in allusion to the well-known Scriptural account of Man's Creation and Condemnation), the Saxon replies, if the Savage (Friar) is once established among us his means of income depend upon his preventing our assurance of each one continuing his existence in Heaven having its due effect (*i. e.* of destroying the present happiness of the Heathen by introducing the terrifying doctrine of the Papist).

Hot, the pres. of *hotten*, a verb which has the import of to separate into distinct substances, in relation to action of milk when turned sour or into curds and whey; also to concreate, congeal; as well as to happen, to succeed, to take place; imports imparted by the substantive *hotte*, *hot*, (curds; the curdled, soured, spoiled milk); *peye*, *paije*, pay. *N'hot*, sounds *not*; *waer t'ee'r*, as we pronounce *water*; *ke er*, *care*; *gij w' give*; *'s peij r*, *spare*. *Hot* in *hot-headed* is the above *hot* in the import of an undue state, one whose head is in a wrong state.

127.—*Pillycock, Pillycock, sate on a hill,
If he's not gone—he sits there still.*

Pille hij kok, pille hij kok sate ho'n er hille
Huijf ! hij ijse nauwt gaê'ne; Hij sij hiet's t'ee'r stille.

The Friar repeats to us, let me make you a sausage (a Saxon type of the mixed sorts of flesh held by the Friar to compose the real-body-wafer) and it is sufficient to secure your entrance into Heaven when you go to the grave; the Saxon replies, my good Man of the Cowl [Friar], its being required of us to swallow (take within us) a fellow creature is horrifying to the Heathen; that which is tranquillizing to him [keeps him in a satisfactory state of mind] is his assurance when he enters his eternity (dies), it is the call [command] of his Maker.

Pille, sausage, forced meat stuffing, *turunda*; *kok*, imperative of *koken*, to dress, cook; *gaê*, *gad*, companion, fellow; *stille*, part. pres. of *stillen*, to still, quiet, tranquillize; *sate*, part. pres. of *eten*, to satisfy, to make certain; rest pre-explained. *Hij ijse*, sounds *he is*; *gaê'ne*, as we pronounce *gone*; *sij hiet's*, *sits*; *t'ee'r*, *there*

128.—*There was a little Guinea Pig,
Who being little was not big ;
He always walked upon his feet,
And never fasted when he eat.*

*When from a place he run away,
He never at that place did stay,
And while he ran, as I am told,
He ne'er stood still for young or old.*

*He often squeak'd and sometimes vi' lent,
And when he squeak'd he ne'er was silent
Tho' ne'er instructed by a cat
He knew a mouse was not a rat.*

*One day, as I am certified,
He took a whim and fairly died,
And, as I am told, by men of sense,
He never has been living since.*

T'ee'r wars er lije t'el gij inne Hij Pije hijge
W'ho bij hinge lije t'el wars no t' bij hijge ;
Hij al w'ese w'al keet up ho'n hij's vied ;
Hand ne w'ee'r fast heet w'ee'n Hij hiet.

W'ee'n, voor om er plee's hij ruw'n er w'ee ;
Hij ne w'ee'r at t'at plee's d'hijd 's t'ee ;
Hand w'yle hije rae'n als Hye Am t'hold,
Hij nie er 's t'Hoed, 's t'ile, Foije'r j'ho u hinge oor-
hold.

Hij of t'ee'n's quickd, hand sij om t'hye'm's, w'yle ent ;
Hand w'ee'n Hij's quickd hij nie er wars 's yle ent ;
T'ho nie er in's t'rucke t'eed, Baey, eck at ;
Hij nie uw er m'ho u's wars no t'er at.

Wij ho'n d'ee als Hye Am sij er t'Huijf Heyd ;
Hij toe ick er w'im hand vee'r lij d'Heyd ;
Hand als Hye Am t'hold, Baey mē'n of se'n's,
Hij nie er hij als bij'n Lieve, hinge sij 'n's.

The Man of the Cowl (Friar) labours to introduce the doctrine, that our Maker is the bringing in of a place of future suffering for all of us when we go hence as perverse Hereticks (Heathen Natural Religionists); he tells us, he whose Faith is that Heaven is allowed, when gone from here, to him who perversely says No to there being a place of suffering for our hereafter (obstinately denies the existence of the Friar's Hell) is of course destined for a futurity of gasping [panting; a Saxon idea of the effect of the Heat of the Friar's Hell upon incoming strangers] when he dies; the Friar's system that the getting to Heaven depends upon all of us looking upon each other as an eatable, all of us as bits of an excrement, is the source of the utmost disgust to the Saxon [in allusion to the tenet of the carrion-compost of the Wafer to be swallowed as the *vade mecum* of the Papist for Heaven]; now says the Saxon, don't let us make it an obligation upon ourselves to have the cramming (feeding) of the one who introduces the doctrine our Maker has ordained a state of fire for his own Creatures (for those who are what they are through Him; come from his own hand). Adopting the doctrine of the Impostor (Friar) is making it a duty (pledge) to hold him to have the power of obtaining for us a state of peace and quiet (Heaven); our feeding him who does not hold the doctrine we do of Man being destined for Heaven is giving our food to one who holds us ordained for future punishment (as his culprits) and who like a madman introduces among us the tenet of the Saxon's first-Mother becoming the cause of our being to be put into his bottomless pit; the Saxon says, no Heaven for us Heathens is the invention of the Man of the Hood, I say, it is an invention of the Blood-Suckers (Friars) that the Mother which Heaven has allowed us is the cause of her progeny being to be put into a bottomless pit. The Saxon says, that we who are brought into life by the Deity are by the same Hand to be destined a state of torment when all is over with them here is that which could

only have entered the head of one out of his mind; that the self-dependant Heathen Saxon whose faith is he was brought into life by the Almighty is to excluded Heaven as a perverse Heretick (deist) is the idea of a bewildered mind; the Man in a Baize Frock (Friar) says, the one excluded from Heaven (the Heathen-natural-religionist) is promised the returning there, the moment he eats a bit of purulent flesh (a Saxon type of the real-body-wafer); he tells us the cause of our being excluded Heaven for our next world is our stedfast denial of an eatable (the wafer) insuring our going there. Our Faith in being destined for Heaven as the ones produced by the Heathen Saxon's Woman is that which makes us regarded by the Friar as Heathens (Savages, Wild-men); I (the Saxon) say to him, he who brings in a doctrine which leads to rancour and strife is the Savage (the true Brute); the hearing we are destined for the bottomless pit is our own doing by letting in the Man of the Baize frock among us; the Saxon's exclusion from Heaven being brought upon him by the one who is the dear object of his Love [Woman], is that on which the Friarhood's income hinges. (depends).

Hinge part. pres. if *hingen*, to allow, permit, and also of *hingen*, to depend up, to hinge upon; *fast*, pres. tense and past part, of *fasen*, to stuff, to cram in; *quickd*, past part. of *quicken*, to quicken, to bring into life; *voor om*, is accounted for at page 3 of the first vol. of this suppl.; *Hye Am*, the first Mother of Man (in the Eye of Hebrew) Eve. Rest pre-accounted for. *Gij inne hij*, sounds as we pronounce *Guinea*; *bij inge*, being; *w'al keet*, walked; *vied*, feet 't and d interchanging sounds; *hiet*, eat, h no letter; 's t' *Hoed*, stood; 's t'ile, as we pronounce *still*; *ile*, bloodsucking leach, *sanguisuga*; 's quick'd, *squeak'd*; *w' yle ent*, v'ilent, as spelt in the present Nursery Rhyme; in 's t' *rucke t'eed*, instructed, where *rucke* is the part. pres. of *rucken*, to return, go back to; *eck at*, a cat; *er at*, a rat; *sij er t' Huijf Heyd*, certified; *vee'r lij*, fairly; *w'im*, whim; *Lieve hinge*, living; *er m' hou's*, a mouse; *oor* (progeny) or; *nie uu*, *knew*, where *k* is no letter, *new* and *knew* sound alike.

129.—*On looking up, on looking down,*
She saw a dead man on the ground,
And from his nose unto his chin,
The worms crawl'd out, the worms crawl'd in;

*Then she unto the Parson said,
Shall I be so when I am dead?*

*O yes! O yes! the Parson said,
You will be so when you are dead.*

Here the Lady screams.

n Luij ick inge up, on Luij ick inge d'ho'uw'n,
ie 's hauwe, er, d'eed Man ho'n t'hij grouwe 'nd;
d voor om hisse, n'ho, ijse u'n toe hij's schie'n,
j w' Hoer'm's ke er al'd' Ho'uit t' hij 'w Hqer'm's
ke'er al, dien!

e all hye bij Soe, w'ee'n hye Am d'eed;
j' ese, ho j' ese, t' hij paije 'r, Soe'n 's eed;
wille bij Soe w'ee'n, uw haere d'eed.

Hij er, t' hij el eed ijse, keije'r im 's.

he Lazy-One (a Saxon type of the vagabond Friar)
me my Faith of Heaven for my hereafter will in-
me his torment place when all is up with me here;
ply, the doctrine of the Lazy-One that my natural
tion is to insure me his torment-concern is an inven-
of his own (a thing I never heard till he came and
't admit); on this a storm [quarrel] arises; the
r says, you lie under a mistake, the Heaven pro-
ed to Man was lost for him and a state of horror
ught in for him (in allusion to the Eve-affair); the
on comes to the point at once and says in angry
, no heaven for us Heathens, a state of endless ter-
is a dogma solely due to your being admitted to
e to here; the Friar replies, Man born of Woman
one brought into the world by Her, She; type of
nan) is all stuff for a state of future misery (Hell),
ave it from Heaven itself that the one brought into
tence by a Woman is all stuff for a state of sighs and
; submit yourselves to us (let me manage you and
get you out of the scrape; *i.e.*, by making a Papist
ou); the Saxon says, Woman being brought into
world is the sole means for any of us, when we are
for our eternity being admitted to the state of

peace and quiet pledged to us by our Maker (implying if there had been no Woman there would been nobody to go to Heaven); the [Friar] replies, Woman has secured a place of torment for all of you when set aside from here (dead), your first Mother, (Eve) is that which has promised a state of torment for all of you when you enter your eternity; I tell you again and again Heaven depends upon eating yourself (making yourself an eatable; in allusion to the real-body-wafer); that's the way to secure you peace and quiet in the abode of your Maker, and it is promised you (by me) there's an end of the Woman-affair [to the scrape you were brought into by Eve]; the Saxon replies, the holding that which is the summit of our wishes (that which we are longing for; *i.e.* Heaven) as lost for us by Woman, if we happen to be married, is the promise of a terrible bustle (that is, between him, his wife, and the rest of her sex, for this, to the Heathen She, absurd charge laid at her door); and concludes with, Man returns to his Maker, a state of torment being promised the Heathen for his next world, is the invention of the Madman (a Saxon type of the Friar).

Wille; part. pres. of *willen*, to long for, *aspire*; rest pre-explained and exemplified. The whole of this Heathen *diatribe* has been most studiously diversified by the Monks of England. *W' Hoer'm's* sounds *worms*.

130.—*I will tell my own Daddy when he comes home,
What little good work my Mammy has done;
She has earn't a penny, spent a groat,
And burnt a hole in the child's new coat.*

Hye w'hille t'helle m'Hye he uw'n daede, dij w'ee'n hij
Kom 's hom;
What Lit t'hel goud w'orcke m' Hye mamme hij, hij as
done;
Schie hij as Haere 'nt er Penne hij 's pent er groete;
Hand buer 'nt er ho el in t'hij schie yld's, nie uw koe etc.

The Friar tells the Heathen-Saxon when his body goes to the grave his soul goes to Hell, and that it is his own doing by his holding the Faith of being destined for Heaven when he dies (his Natural Religion), this is what the Saxon hears as a matter of course when he admits the Man of the Cup [Friar] into his house; this is what the Saxon who is feeding him gets by the Hell-Fellow [Friar] if he listens (attends) to him; he is ever making a laughing stock of the one who feeds him. As soon as he has had his meal the Man of the Sack-cloth (Friar) comes in with, the Bird from Heaven brought the news of the Heathen race being doomed a state of future pain (*i.e.* in the Friar's Hell), this is what he compliments us with; but if we have swallowed (put within us) our neighbour each of us is admitted into Heaven; why this is sheer mad-stuff; don't let him have any of your dairy-produce (don't let us keep among us one who holds the insane doctrine that his wafer is made up of the particles of all mankind and that if we don't swallow it we shall remain the ones subject to the penalty denounced upon the sin-born race by the message of his Bird]

Daede, part. pres. of *daeden*, to do, to make; *hom*, home, house; *orcke*, part. pres. of *orcken*, to listen to, to harken to; *wat*, what; *mamme*, part. pres. of *mammen*, to nourish, to provide with food; *m' Hye mamme hij*, still survives in the rustic child's expression of *My Mammy*; *pent*, the past part. of *penen*, to pain, to inflict suffering; *buer*, fellow-creature, neighbour; other times pre-explainrd; *M' hij*, *k'o w'o 'n*, sounds *my own*, *h* no letter; *hij as*, *has*; *Haere 'nt*, *earnt*, *h* no letter, *buer 'nt*, *burnt*; *koe ete*, *coat*; *ho el*, *hole*; *schie yld's*, *child's*, where the *i* sounds like *y*.

131.—*To make your candles last for aye,
You maids and wives give ear o!
To put 'em out 's the only way,
Says honest John Boldero.*

Toe m'ee'ick uw er ka'nd hel's last Foije 'r heije;
Uw m'eed's Hand w' Huyve's g'ij wie 'r ho;
Toe put ee'm ho uit 's t' hij on lije w' heije;
Saije 's hon est, j 'onne bol die 'r ho.

There's an end of my marrying, if the Friar is introduced among us, he tells you your mother's copulating has brought his Hell upon our shoulders (loaded us with his Hell, in allusion to the Mosaic doctrine exemplified in Adam and Eve); but he lets you know at the same time, if the Saxon once becomes such a thing as the Man of the Hood [Friar] he is then as the one already in Heaven (he is as sure of it as if he was already there if he lets the Friar manage him); 'I say the condemned (black) hole is the right place for the one who introduces the doctrine that the state of suffering is denounced from Heaven for the one who copulates [who does that which if omitted would put an end to the Maker's creatnres and render a desert the earth he has allotted for their abode), but the Man of the Long-Gown [Friar] is fed by fraud (humbug); he tells you, his favouring you with a round piece of bread [his wafer] is that which takes you to Heaven (that his bit of dough is heaven's key; that which lets you into your next world).

Heije, copulation, sexual intercourse, has been explained in foregoing pages; *hon*, *hoon*, fraud; *bol*, a round piece of bread, a roll; a Saxon type of the Friar's wafer-cake. *M'ee ick* sounds *make*; *Ka'n'd hel's*, *candles*; *heye*, *aye*, *h* no letter; *w' Huyte's*, *wives*; *gij wi'e'r ho*, *give ear o!*; *die'r ho*, *dero*. *Aye*, a now disused term for *always*, *for ever*, *continuously*;

"Wher' for I prey you hertly, doith hym com home **AYE**;

"Nay by trowith, quoth Fawnus, for me comyth he nat yet."

Chauc.

132.—*There was an old woman toss'd in a blanket
Seventeen times as high as the moon;
But where she was going no mortal could tell;
For under her arm she carried a broom.*

*Old woman, old woman, old woman said I,
Whither, ah whither, ah whither so high;
To sweep the cobwebs from the sky,
And I'll be with you by and by.*

T'ee'r woe as een Ouwel-Wije humme an, toe hissd in
er bij el an keet ;

Se w'hen t' Hij'n t' hye 'm's, als Hye as t' hij Moon ;
Botte w 'ee 'r schie wars goe inge, noê m' o'er t' al koeld
t' helle ;

Foeij 'r u'nd her her arm, schiekare rijd er bij ruwe'm.

Ouwel-Wije's humme an, Ouwel-Wije humme an,
Ouwel-Wije humme an sij eed hye ;

Wije's her, harr wis Her, harr wis Her Soe hye ;
T'u's w' hij 'p t' Hij, Kob' w' heb's voor om t' Hij
's ke Hye ;

Hand yle bij, w' ijse uw Baeij hand bij Hye.

The Saxon says wherever provision is got by hook or crook we are sure to hear the buzzing of the Holy-Wafer-Man (Friar) in the place, with the addition of being told in a spitefull tone, the entrance into Heaven when you die depends for each of you on a piece of filthy stuff (an excrement ; a Heathen type of the real body-Wafer) ; the Soul (self) which your Maker has placed within you is put in you for the purpose of being tormented hereafter, that as the Industrious Heathen when there's an end of you here you are then food for his Demon [Devil ; proper stuff for his kitchen] ; that your being averse to the admission of the Doctrine of his Great Drink Vessel (Cup) is the making you the subject of a state of torment, it is the making it necessary for all of you when you go from here to there (die) to be cooled (refreshed) in his Hell ; let this Filthy Fellow be once engrafted upon us a pauperized Publick will be the consequence, and a way of attaining our destined futurity of peace and quiet which makes one ready to vomit [a Heathen allusion to the propounded consistence of the real-carrion-Wafer of the Friar, which he insisted upon his auditors swallowing] The Friar is incessantly buzzing about in our ears, a state of future torment is promised you Heathens ; if we have the Friar here he is for ever repeating to us, be assured Woman

(mother-Eve) has insured you a state of torment for hereafter; the Saxon replies, here we hold Man to be that which goes up to his Maker [returns to his Creator when at an end here], he who holds the Cup to be that which takes him to his Maker on the change of his present abode for another is but a shabby Saxon, and then, in a rage at this which has been said, adds, he who is inspired with any dread of you in the Baize Frock, is from that moment no Saxon (not what a Man should be).

Se, Self, Soul, with which the lat. ital. span. and fr. *se* is the same word; and so is the *se* in the greek term *seanton* (*seipos*, oneself, himself); *botte*, drink vessel, *dolium*, *vas*; also *papula*, *bubo*, swelling in the groin from infection; *goê*, *goede*, part. pres. of *goeden*, to transfer us property; *koeld*, past part. of *koelen*, to cool, to refresh; *arm*, poor, impoverished; *kare*, part. pres. of *karen*, to vomit, spue; *kob*, *kop*, *koppe*, cup, rest pre-explained. *Toe hiss'd*, sounds *toss'd*; *bij cl an keet*, blanket; *se w' ken t' Hij'n*, *seventeen*; *Wije's her* and *wis her*, both sound *wither*; *harr*, the imperat. of *harren*, to rest, remain; *'s w' hij 'p*, *sweep*; *voor om*, *from*; *baej*, *by*.

133.—*Did you not hear of Betty Pringle's pig?*

It was not very little, nor yet very big;

The pig sat down upon a dunghill;

And there poor piggy he made his will.

Betty Pringle came to see this pretty pig,

That was not very little, nor yet very big;

This little piggy it laid down and dy'd,

And Betty Pringle sat down and cry'd.

Then Johnny Pringle buried this very pretty pig,

That was not very little, nor yet very big;

So here's an end of the song of all three,

Johnny Pringle, Betty Pringle, and the little piggy.

D' hijd uw no t' hij er of, bet t' hij prij 'n gij el Pije
hijge

Hiet wars not' w' er hij lije t' el, no 'r j 'etew'er hij,
Bije hijge,

"Thij Pije hijge 's Hatte d' houw 'n up, ho 'n er deuge 'n hille,

Hand t' ee 'r puer Pije gij mede hij swille.

Bet t' hij prijje 'n gij el, ke 'me t' u Sij, t' 'Hij's 'p rette hij, Pije hijge

T 'Hatte wars no 't w 'er hij lije t 'el, no 'r j 'ete w 'er hij Biije, hijge ;

T 'Hij's lije t ' el Pije hijge hiet el eed d 'ho uw 'n hand d' Heyd,

Hand bet t 'hij prijje 'n gij el, 's Hatte d' ho uw 'n hand, ke 'r Heyd.

T 'hen j 'ho 'nn 'hy prijje 'n gij el bij u reed t 'Hij 's wee 'r hij 'prette hij Pije hijge,

T 'Hatte wars no 't w 'er hij lije t 'el, no 'r j 'ete w 'er hij Biije hijge ;

Soe hij er 's an ende, of t' hij soge 'n of all t rije

J' ho 'nn 'hy prijje 'n gij el, bet 't 'hij prijje 'n gij el, Hand t 'Hij lije t 'el, Pije gij.

The Friar labours to convince you, you are the one destined for torment by your refusing to give up your Faith of being destined for Heaven, and by an obstinate saying no to, refusal of giving up your Faith of being destined for Heaven becoming the cause of suffering in your next world as well as that each of you by swallowing carrion will insure himself a better state when he is at an end here (dies); the Saxon labours to express an obstinate (firm) denial to the doctrine of his Faith in being destined for Heaven becoming the source of suffering in his next world, as well as his denial that the eating one another (type of the wafer swallowing) is to secure him Heaven; the Friar labours to convince you Woman is the source of your loss of your destined Heaven, let the Saxon come up at once with, why that (in reference to the Woman) is the means by which the being put into the grave avails us the being received in Heaven (implying, that without Woman there would

have been no race of beings to go to Heaven, that the world would have been a desert with no one in it to return to his Maker); the Saxon adds, I enter the marriage state free from infection, the Friar with me, I become the one with an infectious swelling (in reference to the bubo on the groin, a symptom of the venereal infection imported by the Missionary). The Friar labours to make us believe that our swallowing carrion (his Wafer) will secure us a better state for our hereafter, that She (Woman) was the bringing in for us of a state of future misery (hell), and that he is the one to whom your Maker has allotted the freeing (saving) you from this state; the Saxon labours to express a firm denial (disbelief) that Woman was the source of a state of suffering for us in the next world, as well as a denial to eating one another securing him Heaven; the Friar labours to convince us a state of future suffering is denounced by our Maker, let the Heathen reply at once, the being received back into Heaven is promised to all Mankind; and adds at once, he who adopts the doctrine of a better (happier) hereafter for us, is acquired by swallowing carrion, and that Woman was the means of our loss of Heaven, shows himself by so doing a pitifull (shabby) Heathen (Natural Religionist). The Friar labours to convince us it is our own fault there is no Heaven for us, that if each of us will swallow carrion the way to Maker is ready for us (is prepared for us), and that he is the one who has the saving of you from our allotted state of future woe; the Saxon labours to express his obstinate disbelief that Woman is the source of a state of future suffering for him, as well as his rejection of the doctrine of eating one another securing him the going to Heaven; and adds, the doctrine that She [Woman] put an end to our going to Heaven would be the loss of the Faith we have imbibed from our Mother's breast (from our infancy] and the loss of all that was the established rule (doctrine) of the country; the doctrine of there not being any Heaven for us, that the swallowing carrion assures us a better fate, that our Maker has

denounced a state of suffering for our next world, is all owing to our having the Friar among us (all his own getting up).

Bet, better, in an improved state, better off; *prije*, carrion; *rette* part. pres. of *retten*, *redde*n, to liberate, release; *swille*, part. pres. of *swillen*, *swellen*, to swell; *ende*, *end*; *soe* and *sij* are both terms for *she*, type of Woman, the female; *soge*, part. pres. of *sogen*, *sui-gen*, *soogen*, to suck. *Pije hijge*, sounds *Pig*; *Bije hyge*, *Big*; *s' Hatte*, as we pronounce *sat*; *hij swille*, *his will*; *j' ete*, *yet*; *hiet el eed*, as we pronounce *it laid*; *ke 'r heyd*, *cry'd*; *w' er hy* and *wee 'r hy*, both sound *wery*, *very*; *j'ho 'n n 'hy*, *Johnny*; *John* was formerly spelt *Jhon*; see *Tyndale's N. T. passim*.

SAYINGS AND WORDS RESUMED.

HOLD WITH THE HARE AND RUN WITH THE HOUND. *Cambd. rems.* seems *hold wis t' heije 'rre*, *Hand rue 'n wis 't t 'hy ho u 'nd*; *q.e.* the Friar says, the copulating error (the original Sin) is the cause of you Heathens being put into the bottomless pit (the Monk's Hell), the Saxon says it is that which makes the Heathen's going to Heaven a reality (implying without sexual intercourse there would be no human beings to avail themselves of the admission to the Heaven promised, assured, according to the Saxon's creed, to Man by his Maker). *Heije*, part. pres. of *heijen*, to copulate as Man and Woman, *subagitare*; *erre*, part. pres. of *erren*, *irren*, to *err*, to do that which it is a mistake to do; *heije 'rre* sounds *Hare*; *wis*, *with*; *ho u 'nd*, *Hound*.

HE THAT KISSES HIS WIFE IN THE MARKET PLACE SHALL HAVE MANY TEACHERS. *Cambd. rems.* seems, *hij t' at kisse ijse*, *hij s' wyfe in t' htj m'arcke heet plee's*, *schie all have mee 'n hy t' Hij schere's*; *q.e.* when the Friar is at our meal, he says to us in a spiteful tone, the Heathen has within him the doom of horror (that which insures him Hell), Woman (Eve) is the pledge that

when he is put into his winding-sheet [is dead] it is his entrance into a hot-birth (fire-place; Hell); the Saxon's reply is, why this is cutting off all that is of value to us in being brought into existence, as well as our Heathen assurance of returning to our Maker (implying that without Woman and the Faith of returning to Him that made us, existence, life is a worthless concern, a trumpery affair) *Arcke*, winding-sheet, *cadurcum*, now the shell, inner coffin; *schere*, part. pres. of *scheren*, to sheer, cut off, part; *have*, that which is worth having, value, property.

HE LOVETH WELL SHEEP'S FLESH THAT DIPPETH HIS BREAD IN THE WOOL. *Cambd. rem.* seems *hij el hove ee's w'helle, schie' p's flesche, t' Hatte die'ppe ee's hij's bereed in t' Hij woel*; *q.e.* the Friar tells the Saxon when he changes his abode (leaves this world for another) the rule is, it is the same as going to his Hell; that the true way of ascension (getting to Heaven) is his bottle [true-blood-flask, that from which he pours his altar-wine for the faithfull]; that Woman is that which has become to the one for whom ascension was ruled the means of his being the one for whom his Maker has denounced a state of turmoil (trouble, misery; Hell; in reference to Eve). *Flesche* (flask, bottle, *lagena*, in ital. *fiasca*) sounds *flesh*; *'p'ppe, up, uppe*, up, type of ascension, rising; *woel* tumult, indefinite state of disquiet, an uncomfortable state; a Saxon type of the Friar's Hell life.

HE HATH NEED OF A LONG SPOON THAT SHOULD EAT WITH THE DIVELL. *Cambd. rem.* seems *hij heije ee's 'n hijd of er, logen spie um'n t' Hatte schoelde, hiet, wis t' Hij die w'el*; *q.e.* the Saxon Heathen says the Friar's assertion that sexual intercourse is the cause of Man being put into a state of torment (Hell) when he's off for his next world is a lie, and don't you see it is turning Woman into a fire shovel (an oven-peal; the one, as that which conveys combustibles into the fire

place, the Saxon's type of the Friar's Hell; the other, as that which conveys the material for roasting into the oven; another Saxon type of the Friar's Hell); let the Saxon tell the Friar, for the one who is off for his other place (world), the going to his Maker is a certainty. *Schoelde*, *School*, oven-peal, fire-shovel; *heije*, *subugitatio*, type of the Original-Sin; *il peccato mortale* of the ital. Friar; rest pre-explained. *Heije ee's*, sounds as we pronounce *hath*; *spie um'n*, *spoon*; *schoelde*, *should*; *hiet*, *eat*, *h* no letter; *die w' el*, *divel*; *'n hijd*, *need*. The lat. equivalent of *schoelde* (peal) is, *infurnibulum*, evidently a sprig from *furnus* (*furnace*), and grounding in the Teutonick *vuer*, *vuijr*, *vier* (*fire*).

BACKARE QUOTH MORTIMER UNTO HIS SOW. *Cambd. remss.* seems, *backe Haere quae ho's*, *m'ho'r t'im ee'r t'u' hij's souwe*; *q.e.* feeding the Man in Sackcloth (Friar) is a highly bad act, his way for you to be received in Heaven for your eternity turns you into a Sow (Hog); (in reference to swallowing the wafer of which according to the Papist doctrine yourself and offspring made a part, and thus by eating it acting the part of the Sow of which the swallowing her fresh born young is a known characteristick). *Backe*, part. pres. of *backen*, to furnish with food; also to bake. *Backe Haere*, sounds *backare*, a word of no language; *m'ho'r t'im ee'r*, *Mortimer*; *souwe*, *sow*, *hog*, for which *mor*, *morre* and *sog* are Teutonick equivalents. The subs. *back*, is food ready dressed in the oven or fire place; *quae ho's* sounds *quoth*.

GOD SENDS MEAT, THE DIVELL SENDS COOKS. *Cambd. remss.* seems, *gehod sij ende's mij hiet*, *t'Hij die w' el' sende's koeck's*; *q.e.* the Saxon says, when Men [Persons] come to their end (die) ascension (the being taken to Heaven) is that which self tells us from within (a nature inspired truth); according to the Stranger (the Italian Missionary, Friar) that which is

sending us to our Maker is a crust (bit of baked dough; a Saxon type of the Wafer-cake administered at the death-bed as the Papist passport to Heaven). *Gehod*, as the source of the term *God*, has been accounted for at page 27, of the first vol. of this Suppl.; *Sij*, human beings, persons, people; *mij*, me, Self, the Soul within the carcase, that which constitutes the Human Being; *sende*, part. pres. of *senden*, to send, to transfer; *koeck*, cake, baked dough. *Sij ende 's*, sounds *sends*; *mij hiet*, as we pronounce *meat*; *die w' el, di-vell*; *koeck 's*, *cooks*.

HE MUST NEEDS SWIM THAT IS HELP UP BY THE CHIN. *Cambd. rem.* seems *hij muts 'n hij d 's, 's w' im t' Hatte ijse heeld up, Baey t' Hij schie 'n*; *q.e.* the Friar tells us, he is the one by whom our Heathen destiny of future torment is cut off, our being the one for whom Woman (Eve) has introduced a terrifying state (Hell) entirely remedied (healed up), and that the Man in the Baize Frock (Friar) is the only means of our arriving at the abode of our Maker. *Heeld* past part. of *heelen*, to heal cure, remedy; rest pre-exemplified. *Baey* sounds *by*.

CAT AFTER KIND. *Cambd. rem.* seems *Ka t' af t' ee 'r ke Hye 'nd*; *q.e.* to have the Jack Daw [Friar] at the departure for eternity gives the idea of a miserable (trumpety, shabby) Man [Saxon]. *Af* off, type of indefinite departure; *'nd, ind*, brings to within us, reminds one. *Ka t' aft ee r*, sounds *Cat after, ke Hye 'nd* as we pronounce *kind, h*, no letter. In literal form the sentence has no meaning.

GOD SENDETH THE SHREWD COW SHORT HORNS. *Cambd. rem.* *gehod sij ende ee 's t' hij, schroode kouwe, Schort, ho 'r n 's*; *q.e.* the Saxon says, when we are at an end here (die) it is the being raised (the ascension) to our Maker, the Petticoat Man [a Saxon type of the Friar in reference to his Womanlike dress] says

chaw the slice (Wafer, as that composed of the bits, slices of all that is human and divine) and you are the same as already in Heaven (as sure of it as if there). *Schroode*, slice, part of a thing, a bit of something or every thing; a word where the *oo* sounds as with us in *food*, *soon*, *moon*, *tool*, *fool*, &c.; *sij ende ee's*; *sendeth*; *koun*, imperat. of *kouwen* to chaw.

CURST COWS HAVE SHORT HORNS. *Cambd. rems.* seems, *ke er hist Koun's have schort hoere'n's*; *q.e.* the Saxon says, the having the Friar among us bespeaks an unhappy state for us, it is the introduction of the means of playing, becoming the whore to our Women (in allusion to the celibatarian state and confessorial influence of the Friar). *Ke er hist*, sounds *curst*; see page 52 of this vol.; *Kouwe*, *kaun*, Jack Daw, a frequently pre-explained Saxon type of the Friar; *Schort*, petticoat, an article of dress peculiar to the Woman and Friar, and a Saxon type of both; *hoere*, part. pres. of *hoeren*, to play the whore, *meretricare*; *hoeren-manger*, and our *whoremonger* are same words; *hoere'n's*, sounds *horns*.

"To fifty chosen Sylphs of special note

"We trust the important charge *the petticoat*;

"Oft have we known that sevenfold fence to fail;

"Though stiff with hoops and arm'd with ribs of
[whale." *Pope*.

CAN JACKANAPE BE MERRY WHEN HIS CLOG IS AT HIS HEEL? *Cambd. rems.* seems, *Ka'n j' ack an ce'pe*, *Bije m' err'hij w' ee'n hisse ke cl hog*, *ijse Hatte husse hij ijle*; *q.e.* let the Friar be admitted and he'll tell you a bit of your own rotten flesh when you enter your state for eternity takes you to Heaven, that the Heathen Saxon by his heresy (stedfast Faith in One God and not in Three), when he is in his state of futurity, he says the miserable state I am in is all brought upon me by my faith in being destined for Heaven (my natural

religion] I now am convinced has got me into the scrape the Friar forwarned me it would, *i.e.* into his Hell; this is what I get for saying to the Friar your story of Woman [Eve] being the source of a state of horror for our hereafter was all your own mad nonsense. *Ho, hog, hoog*, are equivalent types of the Saxon's Heaven; *erre, irre*, erring, in allusion to Faith; Heresy; rest pre-explained. *Jackanapes*, in its untravestied import has been accounted for at p. 142 of this vol. *an ee 'pe*, sounds *an ape*; *ke el hog, clog*; *hisse, his*; *hij ijle, heel*.

HE NEEDS MUST GOE THAT THE DIVELL DRIVES. *Cambd. remss.* seems, *hij 'n hijd 's muts gij hoê t' Hatte, t' Hij die w' el dryve 's*; *q.e.* the Friar tells us Heathens, we are to be put into a place of torment, that our going on high (our entrance into Heaven) was cut off for us by Woman (Eve) and that the way to get to our Maker when we are off for our next world is baptizing (*i.e.* by becoming Papists). *Muts*, past part. of *mutsen, moetsen*, to cut apart, to separate from by cutting; *hoê*, part. pres. of *ho en, hogen, hoogen*, to go on high indefinitely; *dryve*, part. pres. of *dryven*, to baptize, to anabaptize by pouring water over the patient, as was originally done; of which *doopen, doppen* are Teutonick equivalents, and so is our to dip. *Muts* sounds *must*; *gij hoe, goe*. A distinct sentence from our usual, *needs must when the devil drives*.

BATE AN ACE QUOTH BOLTON *Cambd. remss.* seems, *beete an ee's, quaê ho, 's Bol t' on*; *q.e.* the Friar says, preparing for Heaven the one whose destined eternity as a matter of course is a state of evil, a bad affair (*i.e.* the making the Heathen a fit one for Heaven, instead of the Hell he was destined for) is the swallowing (taking within him) my bolus [a Saxon type of the Friar's Absolution Wafer. *Bete*, part. pres. of *beeten, betten*, to prepare, to make the object in point what it ought to be; and sounds *bate*, as *an ee's* does *an ace*, and *quaê ho's, quoth*.

THE BLACKE OXE HAS NOT TROD ON HIS FOOT. *Cambd. remss.* seems, *t' hij belacke oock's hase nauwt, t' Roede on hij's Fut*; *q.e.* if the Friar comes to our house he coaxes us to the point of the want of meat for ourselves (wheedles us out of our food to the point of destitution). and the Saxon is made, becomes the one who introduces a Priapus to his Woman (a pimp to his wife; in allusion to the usual abuse of the Friar's Confessorial influence). *Belacke*, part. pres. of *belacken*, to entice, to allure by deceitful means; *oock*, to the point, *similiter*; *hase*, flesh-meat; *roede*, *penis*, *mentula*, *veretrum*, *virga*, *priapus*, type of the Male; *fut*, *futte*, *cunnus*, type of the Female; so that in literal import, it is the presenting *Cunnus* with a *Priapus*; *i.e.* giving a Woman a bed-fellow. *Belacke*, sounds *black*; *oock's*, *Ox*; *nauwt*, *not*; *t' roede*, as we pronounce *trod*; *hij's*, *his*; *fut*, as we pronounce *fgot*.

HE SPENT HIS MICHAELMAS RENT IN MIDSUMMER MOON. *Cambd. remss.* seems, *hij's pent, hij's m' ick el m' as reent, in med-somme'r Moon*; *q.e.* the Friar says the Heathen Saxon is destined for a state of pain (punishment; Hell); that he, like himself (the Friar), by making food of his fellow-creature [eating the real-body-wafer] is kept out of it (stopt from entering Hell at the brink of it; has a narrow escape), and there's an end of making him a burthen on the Devil (that he won't then have to trouble his Demon with his company (the care of him; implying, if he will but let the Friar make him a Papist he'll escape the clutches of his Devil). *Recnt*, past part. of *reenen*, to set up at the border, to make a termination; *mede* by, with; *somme*, burthen, *onus*; *Moon*, Demon, Evil Spirit, the Saxon's term for an imaginary sprite. *Med-somme'r* sounds *Midsummer*, formerly spelt with the *o* instead of the present *u*.

BETTER A LOUSE IN THE POT THEN NO FLESH AT ALL. *Cambd. remss.* seems, *Bete t' er, el ho u's in t'*

hij pot, t' hen noè flesche Hatte all ; q.e. the One who tells you a bite will take you to heaven [*i.e.* the Friar ; in allusion to his Wafer-concern] says, when you are off for the next world, if you have a drink within you (if you have taken a sup of his true-blood-Cup) Heaven is for you [the place where you are gone to], and that his Bottle (true-blood-Flask) being necessary for your getting there is entirely the affair of Woman (Eve ; that if it had not been for her misconduct you would have gone to Heaven without a sup from his Flask ; that is, without becoming a Papist, you were sure of Heaven though a Heathen). *Bete*, a bite, a chaw ; *pot*, drink, whence the latin *potus*, *potare*, *potor*, &c. ; *flesche*, flask, bottle. *El ho u's* sounds a louse, *h* no letter ; *Hatte all, at all, h* no letter.

ALL SHALL BE WELL AND JACK SHALL HAVE GILL. *Cambd. remss.* seems, *all schie all Bijen' helle, Hand Jack schie all have Gijl ; q.e.* the Friar tells us the Industrious Heathens are all to a man as if already in Hell (as sure of going there as if now there) ; we reply to him, Humbug (Imposture) is your stock in trade (all that a Friar has got to live on). *Gijl*, fraud, guile ; the *g* sounding as in *gill* (a kept Mistress), not as in *the gills of a fish*.

HAPPY MAN HAPPY DOLE. *Cambd. remss.* seems, *happ hij m' an happe hij d' hole ; q.e.* let the Friar get the upper hand with the Saxon (get his hold on him) and he becomes the dupe of his bottomless pit stuff [his Hell affair ; a thing unheard of by the Saxon till the arrival of the Missionary]. *D' hole* sounds *dole*.

HE THAT IS BORNE TO BE HANGED SHALL NEVER BE DROWNED. *Cambd. remss.* seems, *hij t' Hatte ijse, bo'r'n t'u bij, Hye enge eed schie all ne, W'er bij d' rouwe'n eed ; q.e.* the Friar tells us, Woman (Eve) is the cause of a terrifying state for the Heathens, but if you take within you a drink [sup ; in reference to the

Friar's true-blood-cup) this is set aside (at an end) in your regard [*i.e.* if you turn Papist your Eve incurred consignment to Satan is redeemed by it]; at once we Saxons unanimously say no to the Industrious Heathen's being promised a state of torment [anguish; type of the Friar's Hell], by Him who is the One in Heaven (the Deity; their Maker) a state of peace and quiet is promised us when at an end here [implying that's our Heathen Creed]. *W'*, *Wie*, He who; *er*, there; a Saxon type of Heaven, already repeatedly accounted for; *enge*, *inge*, *ange*, are all Teutonick participials, implying a state of torment, anguish. *Hye enge eed*, sounds *hanged*, which is not the metonym of *hang'd* in these purposed travesties, any more than *drown'd* is of *drown'd*.

HE THAT PLAYS MORE THAN HE SEES FORFEITS HIS EYES TO THE KING. *Cambd. rem.* seems, *hij t' Hatte pleê ijse, m' ho'r t' an hij sij ijse! Foey'r feijt's hij's hye's t'u t' Hij ick inge*; *q.e.* the Friar tells us, Woman (Eve) is the procuring a state of horror (Hell) for the Heathen, that the Heathen's idea of being destined for Heaven is the cause of a terrifying state for our hereafter (that he is condemned to the Friar's Hell for maintaining the Faith inspired by the Nature his Maker has endowed him with); the Saxon replies, the Filthy Fellow (a Saxon type of the Monk) is the making up of the story of the Heathen being the one for a state of gasping (suffocation in his Hell-Smoke); it is to him the Saxon owes the story of his faith in returning to his Maker being the bringing upon him a state of future anguish. *Pleê*, part. pres. of *ple-en*, *plegen*, in its import of to procure, secure; *feijt*, that which is the act, fact, deed, cause, feat; *hye*, part. pres. of *hyen*, to gasp, pant; *pleê ijse*, sounds *plays*; *m' ho'r*, *more*, *h*, no letter; *t' an*, *than*, the Teutonick dialect having no *th*; *sij ijse*, *sees*, consecutive vowels sounding as one; *Foey'r feijt's*, *forfeits*; *hij's hye's*, *his eyes*, the second *h* having no sound; in fact, *ys*, *I is*, and *eyes*

have a same utterance; *t' Hij i' ck inge, the King.*

GIVE GAVE WAS A GOOD MAN. *Cambd. rems.* seems, *gij w' gaeve, wase erg Hoed m'an*; *q.e.* for you who are a frank, honest person (one who speaks unhesitatingly what he thinks, believes, upon all points; here in relation to the Saxon's natural-religious-Faith) the rascally Man of the Hood [Friar] tells you by so doing you incur fire and smoke (his Hell) for you hereafter. *Gaeve, geve*, endowed with integrity, such as a true man ought to be, honest, frank; *erg*, arch, cunning, bad, wicked, what a man ought not to be, a Saxon effigy of the Friar. Rest pre-explained. *Gy w'* sounds *give*; *erg Hoed*, a good.

HE THAT WORST MAY MUST HOLD THE CANDLE. *Cambd. rems.* seems, *hij t' at worst m'ee mutse hold t' Hij Ka'nd el*; *q.e.* he that has eaten the Sausage [a Saxon type of the Wafer, held by the Papist to be bits, particles, minced pieces of human and divine flesh] along with his being to be holed [sent into Hell] for his eternity being cut off, has, the Friar says, also secured his admission to his Maker when off for his next world. *Worst*, sausage, in germ. *wurst*; also stuffing, black-pudding; *m'*, *mê*, *mede*, along with; *ce*, eternity; *mutse*, past part. of *mutsen*, *molsen*, to cut off, amputate; *hold*, past part. of *hølen*, to put into a hole, a Saxon type of being put into the Friar's bottomless pit; *m'ee* sounds *may*; *mutse*, *must*.

THE DIVEL WAS WELL, THE DIVEL A MONK WAS HE. *Johnson's dict.* seems, *t' Hij die w' el wase well, t' Hij die w' el, er, moê incke wase hij*; *q.e.* the Friar says, that which saves the Heathen from destined fire and smoke is the Font (*i.e. becoming a Papist by letting the Friar baptize him*); the Saxon replies, that which is for the one who is off from here is the admission to his Maker [the return from where he came], to the Heathen the Fire and Smoke-concern seems a

crack-brained-fancy [to proceed from an injured, disordered state of the mind ; type of insanity, madness, of being wrong in the head]. *Divel*, is spelt by Cambden *divell*, by Tyndale is his n. t. *devyll* and *dyvel*, and at present we pronounce it *divel* ; *well*, font, fountain, river ; *the font* was the water-basin for the Friar's performance of baptism ; *the river* was the original means of its performance, as we know by its being at one time performed in the Jordan. *Moê*, *moed*, mind, of which the head is deemed the seat ; *incke*, injury. infliction, wound ; also mulct, fine. *Die w'el*, sounds *divel* ; *moê incke*, *Monk*, which in its untravestied sense is the dutch *Monck*, *Moninck*, *Munck*, whence the ital. *Monaco*, and the dog-latin *Monacus* in the same import. Johnson deems the above sentence " a ludicrous negative in an adverbial sense." !!!

WHO MEDLETH IN ALL THINGS MAY SHOE THE GOSLINGS. *Cambd. rems.* seems, *w'ho med' el ee's in all t' inge's m'ee*, *schuw t' hijge ho sij linge's* ; he who tells the one with whom the Religion is that Heaven is his next world, that this is the thing which secures his going to a state of torment along with his eternity (that his Heathen Faith will insure him Hell) is a Scarecrow to them who when the destined work, task here is over expect that heaven is for them (as the nature-inspired Faith of the Industrious Heathen). *Med'*, *mede*, with ; along with what he, it is ; *linge*, part. pres. of *lingen*, *verlangen*, to expect, to desire, long for ; rest pre-explained. *Med' el ee's*, sounds *medleth* ; *schuw*, sounds *shoe* ; *t' hijge ho sij linge's*, the *goslings*, the 2nd. *h* no letter ; *t' hij*, the ; *ge ho*, go ; *sij linge's*, slings.

THREE HUNGRY MEALS MAKES THE FOURTH A GLUTTON. *Cambd. rems.* seems, *t' rije heuge 'n 'r hij mij ijl'e's*, *mê eck's t' Hij Foeij u 'r ee's*, *erg el hutt 'ho'n* ; *q.e.* the Friar tells me my Heathen system of being received in a place of delight when I go from hence is a dream.

fancy of my own, the Filthy Fellow says it is by rotten flesh (type of the real-body-wafer) that admission to your Maker is made a certainty, the rascal tells us he is the safe-guard, the protector of the entrance into Heaven (its' doorkeeper ; sentinel). *Hutt'*, *hutte*, protection, custody ; also hut, cottage, rustick dwelling. *Heug 'n*, sounds *hung* ; *'r hij, ry* ; *mij ijle 's*, *meales* ; *mê eck 's*, *makes* ; *foeij u 'r ee 's*, *fourth*, in which word the *t* has no sound, *fourh* and *fourth*, have a same utterance ; *erg el hutt' ho n*, a *glutton*, the *hs* being here mute letters.

YOU COULD NOT SEE THE WOOD FOR TREES. *Cambd. rems.* seems, *uw koeld, n' ho t' Sij t' hij, woed, Foeij 'r tier 's* ; *q.e.* the Soul being kept cool (in a cool state, out of fire ; in allusion to the Friar's Hell-fire), Woman being the cause of no Heaven for the Heathen Man, is the mad stuff by which the Filthy-Fellow (Friar) arrives at, attains importance (a flourishing state ; the figure he makes with his dupes). *Koeld*, past part. of *koelen*, to cool, to keep fresh, to refresh ; *uw*, you, in the import of that which constitutes the human being, *i.e.* the Soul ; *woed, wued*, madness, state of raving ; *tier*, increase, progressive addition, and, with the *'s*, sounds *trees* ; *koeld*, as we utter *could*.

HE THAT IS AFRAID OF EVERY GRASS MUST NOT PISS IN A MEADOW. *Cambd. rems.* seems, *hij t' Hatte ijse afreed, of ijver hij, ger' as 's muts nauw t' p, hiss, in t' hij med-hove* ; *q.e.* the Friar tells us Woman is that which has prepared a terrifying futurity for us, but let him set to work and that affair is put out of sight (done for) ; let the Saxon retort upon him, the cutting off the creed that we as a matter of course go to Heaven, is your eagerness after provision, it is the affair of victuals and drink for you [your publick-house]. *Afreed*, past part. of *afreeden*, to prepare, make ready, and sounds *afraid* ; rest pre-explained. *Nauwt* sounds *not* ; *med-hove* [mead-house, now publick-house] *meadow* ; *'p hiss, piss, h* no letter.

FRIENDS FAIL FLIERS. *Cambd. remss.* seems, *vrê 'nd's vee el Vel hye er's*; *q.e.* that the peacefull state destined for each of us (for Mankind) was changed into a state of eternal disquiet [*i.e.* his intended abode above changed into that of an abode below) by a slip made (a Flyer taken) by a Drab, in the eye of the Heathen Saxon, is a mistake (a fancy, whim, of the Friar's [in relation to the Eve affair]. *Vrê, vrede*, a state of peace; *veê, veede, veete*, feud, a state of discord, trouble; *vel*, a harlot; *hye*, part. pres. of *hyen, heijen*, to copulate, *subagitare, futuere*, which last term seems grounded on the dutch *fut (cunnus)*; *er*, mistake, Heresy, falsehood, lie, false doctrine. *Vrê nd's*, sounds *friends*; *vee el*, *fail*; *vel hye er's*, *flyers*, whence probably the slang term a *flyer*, in the import of what Eve did, and for which the Heathens were held by the Friar to be the destined sufferers.

KISSING GOES BY FAVOUR. *Cambd. remss.* seems, *kiese sijinge goê's by vee w' ho u'r*; *q.e.* a tormenting state of the jaw [a symptom of an advanced stage of the Neapolitan infection] is the good bestowed upon us by the one who is to set aside a state of trouble (Hell) and get you into Heaven (*i.e.* the Friar; in allusion to his usual confessorial influence and its criminal abuse with his female penitent, by whom the disease imparted to her by the Confessor was bestowed by her on her mate). *Kiese*, hind-tooth, the grinder, *dens molaris*, means of chawing, type of the jaw; rest pre-explained. *Kiese sij inge*, sounds *kissing*; *veê, fa; w' ho u r, mour, vour, h* no letter.

YE HAD AS LIEFE GOE TO MILLE AS TO MASSE. *Cambd. remss.* seems, *je hadde als lief goê t'u; m' hille als t' u masse*; *q.e.* the everlasting state attained (*i.e.* by death) it is as the object of affection in (relation to Him who created you) your fortune (utmost good) come to you, (to the soul that constitutes us); that which belongs to the grave is the combined material for the Soul (the

mass purposed to combine its concrescent *Je*, everlasting, ever enduring state; also *ye*, y dear to one, subject of affection, kindness; *go* estate, fortune, all that can be had in point of happiness; *masse*, combined, compounded materials; with which our *mass* is a same word

YOUNG COCKS LOVE NO COOPS. *Cambd. rem.* *j' ho u inge koke's love, noē koope's*; *q.e.* tells the Friar his cant of our creed of being for Heaven ensuring a state of torment (Hell which promises him the means of having some cook; ends the want of having wherewith to buy *koope*, part. pres. of *koopē*, to buy, purchase *u inge*, sounds *young*.

HE CASTS BEYOND THE MOON THAT HATH A NETTLE. *Cambd. rem.* seems, *hij Ka jonnd t hij Moon, t' Hatte heije's 'p hist on er q.e.* when the Friar's belly is filled (when he has feed with you) you are favoured with, the Heathen he is off from here, becomes his Demon's (Dev perty, and he tells you the state of gasping (suffocation from the smoke of the Friar's Hell Woman (Eve) has brought upon you for an he at once out of sight [at an end], and you are as in Heaven (as sure of it as if there), do but let you (wet you; sprinkle you with his water; *i.e.* you, and so make you a Papist). *Jonnd*, past *jonnen*, *gonnen*, *gunnen*, to favour, to bestow pliment, kindness; *nett*, imperative of *netten*, to moisten, wet, *humectare*; rest pre-explained in its direct sense is the dutch *netel* in the same *Heije's*, sounds *hath*; *'p hist, pist*, *h* no lette

DRAFFE WAS HIS ERRAND, BUT DRINKEE HE *Cambd. rem.* seems, *d'eraffe wase hisse er randere incke hij w' ho ijld*; *q.e.* a state of fire and for the Heathen who is off for his next world

the one raving (maddened) by false doctrine (a bedlamite Heretick); the Cup [Friar's Chalice] being that which excites compassion in Him who is deemed to have denounced this infliction is the idea of one who trifles with heaven (or it may be, as one who is in the highest, last stage of insanity). *Rand*, past part, of *randen*, to rave, to be delirious, *delirare*; *dere*, part. pres. of *deren*, *deeren*, to commiserate, compassionate; *ijld*, pres. of *ijlen*, *ijdelen*, to trifle, also to be in a state of vacuity, deficiency in regard to the mind. *D' er affe*, sounds *draffe*, which is a word in no language; *dere incke*, *drinke*; *w' ho ijld*, would, *h* no letter.

AN ILL COOK CANNOT LICK HIS OWN FINGERS. *Cambd. remss.* seems, *an hille Koecke Kanne hott lije tck*, *hiss*, *ho um 'n fijn ger's*; *q.e.* the Friar says, in the grave (when dead) his cake (Wafer) and Can (Cup, Chalice) decompose my destined state of suffering (as a Heathen; *i.e.* turn my destined Hell into Heaven); let the Saxon come out at once with, it is (the grave) that is our entrance into Heaven (brings us back to our Maker), it is that which we have desired (longed for) carried into effect (made absolute, perfect; our inspired promise performed). *Hott*, pres. of *hotten*, to turn from one state into another, to curdle as milk when separating into curds and whey; *fijn*, perfect, complete, all that could be wished, desired; *gere* part. pres. of *geren*, to wish, have an appetite for, *cupire*, *appetere*; *kanne hott* sounds *cannot*; *lije ick*, *lick*; *ho um 'n, own*, *h* no letter; rest pre-explained.

• BE AS MAY BE IS NO BANNING. *Cambd. remss.* seems, *Bij as meê Bijse, ijse noê banne hinge*; *q.e.* the Saxon says the Friar tells us the Industrious Heathen's making an eatable (food) of his fellow-Heathen (swallowing him as a particle of the real-body-wafer) suspends the denouncing (denuntiation) of an otherwise infallible state of horror for his hereafter (keeps off his going to the Friars terrifick pit, Hell; makes him a proper Papist).

AFTER MEAT MUSTARD. *Cambd. rems.* seems, *af t' er mij hiet, Mutse, haerd*; *q.e.* my creed is, when I am off from here it is to go to Heaven, the Man of the Amice (Friar) says, that's what insures you the being scorched (in his Hell; implying on account of your perseverance in your Heathen natural religion). *Haerd* past part. of *haeren*, to scorch. *Mutse haerd*, sounds *mustard*.

A GRUNTING HORSE AND A GRONING WIFE NEVER FAILE THEIR MASTER. *Cambd. rems.* seems, *Erg ruê 'n t' inge Hoer's Hand Erg roene inge Wyfe ne w' er vee el t' ee 'r m' ast er*; *q.e.* The Rascal [Sly-Fellow; a Heathen effigy of the Friar] tells us that our destined state of peace and quiet being turned into a destined state of torment is the affair of Woman (Eve); the Saxon replies, the Rascal's [Friar's] murmuring out to us his state of torment for us (his Hell for the Heathens), that Woman was the cause of there being no Heaven for us and, when we go hence, of a state of misery for an eternity, is that which he is fed by (lives by). *Roene*, part. pres. of *roenen*, to speak in a subdued, unusual tone, also to whisper. Rest pre-explained. *Erg ruê 'n t' inge*, sounds *a grunting*; *Hoer's*, horse; *ne w' er*, never; *vee el*, faile; *t' ee 'r*, their.

A HONY TONGUE A HEART OF GALL. *Cambd. rems.* seems, *er ho 'n hij toge 'n, er Haere t' of, gaê helle*; *q.e.* there 's the one who tells the Saxon a drink introduces him to Heaven (in relation to the Friar and his true-blood-chalice), and that if the Saxon has the Man of the Frieze Gown [Monk] when he 's off from here (dies) his going into Heaven is as clear as daylight (evident). *Toge*, a draught, drink, sup; *gaê*, part. pres. of *gaen*, to go; *helle*, evident, palpable; *Toge 'n*, sounds *tongue*, formerly *tonge*; *haere t'*, as we pronounce *heart*; *gaê helle*, as we utter *gall*.

ALL THE PROOF OF A PUDDING IS IN THE EATING. *Cambd. rem.* seems, *all t' Hij 'p roof of er Puije ding ijse in t' hij hiet hinge*; *q.e.* all here, says the Saxon, when it is over with them (when they die) return to their Maker, the horrifying state (Hell) for an hereafter is the Pulpit-Thing's (Friar's) means of robbing here, and says to within us, put an end to the permitting him to remain here (is a secret admonition to the Heathen to get rid of the Missionary intruded by the Pope). *Roof, roove*, spoil, prey, robbery; rest pre-explained. *'P roof*, sounds *prooffe*; *hiet t' hinge*, *eating*, both *hs* no letters.

A WHITE WALL IS A FOOL'S PAPER. *Cambd. rem.* seems, *ee wyte W' all jise, er foole's 'p ee 'p er*; *q.e.* the Saxon is he who says, the doctrine that He who is the cause of all of us being in existence (made all Mankind) dooms us a state of horror for an hereafter is an illusion (humbug, fooling) of the Heretick's (in the eye of the Saxon, the Friar), and adds, all over with us here, our eternity is up there (*i.e.* in Heaven). *Er*, the one holding an erroneous doctrine, the Heretick; *W', wie*, He Who, The One Who, a Heathen type of the Deity, that of which there can be but One, or else how would He be the *Almighty*, the All Powerfull, if there was another of equal might or power? With the unadulterated of the Wilds of America termed, THE GREAT SPIRIT; *foole*, part. pres. of *faolen*, to delude, illude, make a fool of, to humbug; also *to feel*. *'P ee 'p er*, sounds *paper*.

BATCHELERS WIVES AND MAIDES CHILDREN BE WELL TAUGHT. *Cambd. rem.* seems, *byt schie el er's, Wyve's hye ende m' eed's schie ijle d' renne bij w' helle torte*; *q.e.* bite (in reference to the Wafer) and you are at once in Heaven (as sure of it as if there), Woman is the promise of your ending in a state of torment (finishing your career in Hell); this says the Saxon is the doctrine of the mad-one (the Friar); the

dogma that the Heathen as the one destined for evades it by the means of an excrement (typical real-body-wafer) is the pantry of the Friar [which he feeds, lives]. *Byt*, imperat. of *byten* to eat; *Wijve* and *Wyfe* (Woman) are a *san torte*, *torde*, excrement, turd (a Heathen typical real-carrion-wafer), sounds as we pronounce *byt schie eler's*, sounds *batchelers*; *m' eed's*, *bij, be* ; *w' helle, well*.

BETTER FED THAN TAUGHT. *Cambd. rem.* *bet t' ee 'r veede t' an torte* ; *q.e.* the Saxon : going to a happier hereafter, when we die, being to depend upon an excrement (the Wafer) ex-pugnance within us. *Torte*, explained in the going saying.

BETTER UNBORNE THEN UNTAGHT. *Cambd.* seems, *bet t' ee 'r, u' n borne, t' hen u' n ton* the one who tells you he is to get you into the world (the Friar) says, you Heathens are brought to life for burning (as fuel for his Hell), but that at an end for you when you have swallowed a wafer (his carrion-Wafer). *Borne*, pres. *bornen*, to burn, with which *barnen, bernen, ar den* are same words. *U' n torte*, sounds *unta*

BETTER LEAVE THEN LACKE. *Cambd. rem.* *bet t' ee 'r Lieve t' hen laecke* ; *q.e.* the one to us he has the getting us into a better place (i.e. the Friar) makes the one dear to us (or Woman) a disgrace to us (a reproach to us ; hence to the confessorial influence of the Friar female penitents, and his constant abuse of it ruin. *Laecke* part. pres. of *laecken*, to detract, defame, to disgrace, *vituperare*, and sounds *lae*

BRAGS A GOOD DOG. *Cambd. rem.* seen *hijge's ery Hoed doge* ; *q.e.* roasting (broiling)

the rascally Friar as much as hard work does any one else. *Braê*, part. pres. of *bra-en*, *braeden*, to broil, roast, fry; here a Heathen reference to the Friar's soul roasting affair in his Devil's kitchen (Hell); *hijge*, part. pres. of *hijgen*, to work hard; *erg*, malignant, sly; *Hoed*, Hood, Cowl, type of the Friar. *Braê hijge*, sounds *Brag*, *h* no letter.

EARLY PRICKES THAT WILL BE A THORNE. *Cambd. rem.* seems, *ee 'r lij prijce ick's t' Hatte wille bij er t' hoere 'ne*; *q.e.* when one is married, to be the means of the one who says I and a piece of carrion are the same thing (a Saxon nickname for the Friar, from his here frequently explained dogma in regard to the real-body-Wafer) having access to your Woman, Wife, is as wishing by so doing, to have her turned into a Whore (made a Harlot of; alluding to the well known habit of the Confessor with Females). *Ee 'r lij*, sounds *early*; *prijce ick's*, *prickes*; *t' hoere 'ne*, *thorne*.

EVERY MAN LOVETH, QUOTH THE GOOD MAN WHEN HE KIST HIS COW. *Cambd. rem.* seems, *ijvere hij m' an lo wee's, quaê ho 's t' hijg' Hoed m' an, w' ee 'n hick' hisse t' hij's kouve*; *q.e.* the Saxon says, the Friar's business, labour is to introduce the existence of a place of woe (that there is such a station established by the Deity as that where nothing but eternal and irredeemable tortures for His own creatures is the object), that the Heathen's destined Heaven became as a place of evil for him by Woman's committing the forbidden, original sin, and then the Heathen adds, the Friar's telling us in his spitefull, venomous tone, we are the ones who when we enter our eternity are doomed a state of sobs and sighs (of woe) is that which affords the Friar his means of chawing (eating; is his livelihood). *Hoed*, both as *Woman*, and *Friar*, has been pre-accounted for. *Ijver hij*, sounds *every*; *lo wee's*, *loveth, loveth*; *t' hijg' Hoed*, *the good*, the second *h* no letter; *hick hî sse t'*, *he kist*; *hij's*, *his*; *Kouve*, *Cow*.

FEW PHYSICIANS LIVE WELL. *Cambd. rems.* seems, *Vee um, vies Hij sij an 's lyee welle*; *q.e.* The One we hate (a Saxon equivalent for the Missionary) is a whimsical, irrational fellow, he tells us pouring water over the Body is the introduction of the Soul to its Giver (its Creator; in reference to the original form of baptism still retained by the Anabaptist; here importing the becoming a Papist, no other Christian sect existing at the Heathen Saxon period). *Vee, odium*, hatred, object of disgust; *vies*, fantastick, full of whims; *lyee*, body; *sij*, self, soul, that which makes the Human Being. *Vee um* sounds *Few*; *vies*, *Hij sij an 's*, as we pronounce *physicians*, the saxon *v*, english *f*, and germ. *pf*, are equivalent consonants.

FEW LAWYERS DYE WELL. *Cambd. rems.* seems, *Vee um lauve j' er's d' Hye welle*; *q.e.* the one we hate [the Friar] holds as a rule, law, if we mean to go to Heaven, it is by the Saxon having some water poured over him [by his being Anabaptized]. Terms explained in the preceding article. *Welle*, the part. pres. of *wel-len*, to souse with water, to pour out; *lauve*, *louwe* and our *law*, are same words. This, and the foregoing, though palpable untruths, are established national sayings, and evidently the travesties of original sound-sense sentences.

IT IS BETTER TO SEE A CLOUT THEN A HOLE OUT. *Cambd. rems.* seems, *hiet ijse Bet t' eer, t' u's hij er Kloê uit, t' hener ho el, ho uit*; *q.h.* The one who is to secure a better state when off from here (*i.e.* the Friar) says, a state of horror (Hell) is announced you, you being the one destined to return to Heaven is put an end to by Woman (Eve); let the Saxon reply to this, there, on high, is where we go when we go to elsewhere, this is what we have from Heaven itself (that which our Maker has inspired into us; our Heathen Religion). Terms pre-explained. *'s Hij*, sounds *see*; *Kloê uit*, *clout*, which, in its direct sense, is the Dutch *kloot*, a piece of linnen.

HOW CAN THE FOLE AMBLE WHEN THE HORSE AND MARE TROT. *Cambd. remss.* seems, *ho uw Ka'n t' hij vol, Am bij el w' ee'n t' hij ho'r's, hye ende mare t' rot*; *q.e.* your introduction into Heaven, the Friar says is intrusted wholly [fully] to him (that he is his Maker's Plenipotentiary); the Saxon says, his Mother [Nature] tells him, when any one of us are away from here (gone by; dead) it is his introduction to the unseen abode of his Maker [that the Soul's leaving the Body is as its admission to Heaven] that its ending, finishing in a state of eternal torment is a fable, a story due to Heresy (a humbug we owe to false doctrine, which in the eye of the Heathen-Natural-Religionist was that of the Friar). *Vol*, full, entire; adverbially fully, completely; and sounds fole now spelt *foal* as the young of the Mare; *mare, maere*, a tale, a fable, an invented story; *rot*, heresy, sect, faction. *Hye, end*, (*h* no letter) sounds *and*; *t' rot*, *trot*.

HE THAT HATH BUT LITTLE, HE SHALL HAVE LESS, AND HE THAT HATH RIGHT NOUGHT, RIGHT NOUGHT SHALL POSSESSE. *Cambd. remss.* seems, *hij t' at heiye's botte lije t' el, hij schie all have lesse*; *Hand hij t' at hye ee's Ryte'n ort, Ryte'n ort schie all'p ho's se hiss*; *q.e.* what gives the Friar his means of living, is the copulating-affair producing a state of suffering for us [in allusion to his pretending to be the one who is to get his penitents and dupes out of the scrape Eve has got them into by her misconduct] this is the snare, trap by which he gets all he has; the Heathen-Saxon says upon this, why if his means of living come from telling us of Woman making a state of future torment for those in this world(place) a certainty, let us tell him that Woman being in this world (place) is the only means of a single Soul's going to Heaven [implying if there had been no Woman no means of making subjects for Heaven could have existed, and thus that his doctrine is a contradiction to the self evident design, intention of the Omnipotent and Omniscient Creator of Mankind]. *Heiye*, part. pres. of

heijen, to copulate; *botte*, pres. pot. and part *botten*, to go on producing, to send out, *pullula mare*, to bud; *lesse*, *lace*, means of bringing, trap, snare, engine, instrument; with which as the means of enclosing the stays for the same word; *Ryte*, *cunnus*, type of Woman; *oord*, place, position, inferring consequently a present state; *se*, self, soul. *Heije*'s, sour and so does *hye ee*'s; *botte*, *but*, formerly *bo in*; 'n *ort*, sounds as we pronounce *nought*; *se hiss*, *possesse*.

IF WISHES WERE THRUSHES, THEN BEGGER FATE BIRDS. *Cambd. rem.* seems, *Huijfw' erre t' rue schie*'s, *t' hen bieggij er's w' bij erde*'s; *q.e.* the Friar tells us, that he w state of error (does not hold the same doctrine and thus in his eye, a Heretick) is to a certainty for a futurity of pining misery (Hell); the Sa let us once bow, yield to the doctrine that our of being destined for Heaven (our Natural Re that which promises us the being put into his less pit [Hell] and there's an end to the E World, and consequently all that's in it; in the Heathens once allow that copulation has cause of the curse of their kind, and are thus f from performing it, the world must be unpec become a desert, and thus a rejection, frustrati wise and benevolent Makers self-evident intent *ruwe*, *rouwe*, sorrow, wailing; *erde*, *aerde*, th *Wie schie*'s sounds *wishes*; *w' erre*, were *schie*'s, *Thrushes*; *bieggij er's*, *beggars*; *would*; *hiet*, *eate*, *h* no letter; *bij erde*'s, a nounce *birds*; rest pre-exemplified.

YOU CANNOT FARE WELL BUT YOU MUST C MEATE. *Cambd. rem.* seems, *um Ka'n nauw' helle*, *botte um muts*, *ke er Hye rots m' h* if the Friar is admitted here, a state of content

being as stuff for his Hell (as Heathens), your being ornamented with his Bubo, your being informed that a next world of woe is promised the Heathen for having copulated [committed the forbidden sin] is a matter of course (is what you are sure to be told by the Friar). *Rots*, past part. of *rotsen*, *rossen*, to cover, *equitare*, in lat., *cavalcare* in ital., *chevaucher* in fr.; *muts*, past part. of *mutsen*, to adorn. *Rots*, sounds *rost*, now *roast*; *muts*, *must*; *m' hiet*, *meate*.

WHERE NOUGHT IS TO WEND WITH, WISE MEN FLEE THE CLOG. *Cambd. rems.* seems, *w' es 'r n' ort ijse t' u w' ende wijse w' Hye 's mê 'n vlie t' hij kel hoge*; *q.e.* the one who holds the doctrine of a place for a state of horror for the termination of our Soul's career [its predestined eternity] points out to him who has any thing of the Heathen-Saxon within (who feels as the Heathen-Man ought) that this is the one for whom it is his duty to prepare the horrifying, alarm-causing uplift [a Saxon type of hanging; taking to the fatal-tree; gallows]. *Vlie*, part. pres. of *vlien*, *vlijen*, to put in order, to prepare; *kel*, in a state of alarm, fright; usual effect of the gallows upon those who are to suffer on it. *'N ort*, sounds *nought*; *vlie*, *flee*; *kel hoge*, *clog*.

THERE IS NO FISHING IN THE SEA, NOR SERVICE TO THE KING. *Cambd. rems.* seems, *t' ee 'r ijse noè vies schie hinge in t' hij Sij, noè 'r seer wis t' u t' hij ick hing*; *q.e.* with the one who is an alarm to the Marriage state (*i.e.* the Friar; celibatarian whoremonger) it is requisite to be harsh (difficult, nice) in regard to permitting his coming to you if you have a She (Wife), my permitting him to come to my house is making an ulcerous infection (Bubo) a certainty for me [insuring the debauching of the wife by her Confessor, his usual and natural infection for her, and from her to me). *Seer*, an ulcerating infection; type of the venereal disease imported by the Missionary. *Vies schie hinge* sounds *fishing*; *seer wis*, *service*; *t' hij ick hinge*, *the King*.

TWO ANONS AND A BY AND BY IS AN HOURE AND A HALFE. *Cambd. remss.* seems, *-t' um an ho 'n 's Hand by hand Baey, ijse an houw er Hand er half; q.e.* along with the being informed that when all is over with the Heathen-Saxon (when he dies), his being got into Heaven depends on having the Friar at hand (by his side when he dies), we have also the dread, if we are married, that the Saxon is only to a half share in the concern (implying the Confessor, Friar has the other half as a matter of course].

THERE'S MORE MAIDS THAN MAUKIN. *Cambd. remss.* seems, *t' ee'r 's m' hoere m' eed 's t' hen Molik in; q.e.* in the case of being married if the Friar is admitted you are promised by it a scene of whoring [that is between him and your woman). *Molik* the travesty of *Moloch*, the horrid king of scriptural story, a Saxon type of the Friar, see *Malkin* (the same word with *Maukin*) v. 2. p. 137. of this Essay.

PREPOSTEROUS, monstrous, unnatural, contrary to the avowed rule, order of things; seems, *prije post er ho u's; q.e.* carrion is that which takes you post-haste (post) to Heaven; a Saxon ironical sneer at the carrion-wafer held by the customers of the Friar as the true passport for eternity, that which frees the Road to Heaven for them. *Prije* (carrion) sounds as we pronounce *pre; post*, pres. of *posten*, to go by post, to continue to go fast on; *er ho u's, h* no letter, is *erous*. Hence the latin *præposterus*, in the same sense, held by others to be the source of our own term; but *præ* (before) and *posterus* [behind] will never elicit what is meant by the term.

"PREPOSTEROUS ass! that never read so far

"To know the cause why music was ordain'd." *Shakesp.*

THE POSTERIOURS; in the well known import; now a plural substantive without a singular number; seems, *t'hij 'p hose te rije o'er 's; q.e.* that which the breeches when drawn up, are suited to go over (to cover) in the Man; necessarily implying the object intended by the

expression; hence also its terminal *s* which is here no plural; the second *h* no letter, the combined phrase sounds *posteriors*. *Hose*, the hose, breeches; the upper part of the hose, the stocking of a former day enclosing leg, thigh, and their upper parts to the point of the lowermost termination of the body or trunk. Derived by Johnson from the latin *posteriora* (later things; things behind; and if you like *at the back*) but that would apply to a *house*, a *waggon*, a *flea*, &c. and we never say *the posteriors of a flea*, a *house*, nor indeed of any thing but the Human Being, except analogically or jocularly, as in the following extract;

“The attempt to raise a hundred and ten thousand pounds is as vain as that of Rabelais to squeeze out wind from **THE POSTERIOBS** of a *dead ass*! *Swift*.

A HISTORY; as the account of past transactions, events; seems, *er hist toe rije*; *q.e.* there a by-gone order of things is spoken of; here that which is exclusive of the present is announced; of which a *story* is the ellipsis. Hence the *gr.* and *ital.* *istoria*, *lat.* *historia* and *fr.* *histoire*, given by others as the source of our own word. But where is the root of these terms to be found in any one of these dialects? *Hist*, *hist*, past pres. of *hissen*, to announce by word of mouth, to speak; the necessary way of all history before the use of symbols. *Hist toe rije*, sounds *history*, formerly *historie*. *Toe*, at an end, excluded; *rije*, order of things, regulated progress. A SWELL MOB; a well known expression for a riotous, disorderly set of people in a state of excitement; seems, *er 's w' helle moê 'p*; *q.e.* there it is as clear as daylight, evident the mind is in an excited state, that the spirit is roused up by some abuse, wrong use of the people's entrusted power. *Swell*, in any of its imports can have nothing to do here, and is an evident sound—metamorphose, which I take to be the above given. *Helle*, clear, distinctly visible, plain; *moê*, *moed*, mind, spirit. For the etymology of the term *mob*, see p. 234. l. 26 of vol. I of this Suppl. **THE DIVEL A BIT**;

as the crusty, rough refusal of that which is asked by the one from the other; seems, *t' hij die w' ijle, er bite*; *q.e.* go, apply to one out of his mind for this, there you may have a bite; and thus catch him and make him do what you want; implying which I won't. *Die w' ijle*, sounds *devil*, as formerly spelt; *bite, biet, bijte* (bite) are a same word in dutch. *To have a bite*, is the prediction, forerunning of catching a *fish* with the Angler. Our term *bit*, a morsel, is the above *biet*; *a bit of victuals*, is a morsel of victuals. *TO PRICK UP THE EARS*, to be, become attentive, to attend to the subject in point; seems, *toe prijcke up t' hij hier's*; *q.e.* here's that which will enable you to make a figure, live in splendour, make a show; consequently implying the means for so doing, *i.e.* money, and thus that which calls attention universally, that which people attend to as the chief object, and indeed means, of living. *Prijcke*, part. pres. of *prijcken, proncken*, to make a parade, a show; *hier's* (is here) *h* no letter, sounds *ears*; *toe*, the point of.

———“his rough crest he rears

“ And PRICKS UP HIS predestinating EARS. *Dryd.*

TO CATCH A TARTAR; a known phrase in the import of to be disappointed in some preconceived, prognosticated success; to obtain the reverse of the expected good from the scheme in point; seems, *Tuck et's er tare! tare!* *q.e.* as soon as the Crafty-One (Friar) has been fed (had his meal with you), he comes in with his repeated cry of, a state of dilaceration, tearing to pieces for the next world of you heathens; where *tearing to pieces* is used in the metaphorical sense of *to torment, to cause anguish to*, as when we say, *grief tears his heart to pieces*; here mean't by the Friar as the type of his Hell-life; and thus as expressive of what you did not expect as the return for hospitality. *Tare*, part. pres. of *taren, teeren*, to tear, tare, to dilacerate. May not the gr. *tartaros*, and lat. *tartarus*, as the infernal regions of the Classick Poets, also ground in the above *tare! tare?* Prometheus [an idealized sufferer in them]

is represented by the Poet as condemned to be chained to one of the rocks in them, while a Vulture *tears his entrails to pieces*, without putting an end to his pre-doomed existence. The sense carried by the above given original phrase is, the Saxon invites the Friar to his meal, which when the Fellow has eaten, he begins to tell him he, as a Heathen, he is the true one for his Hell, and thus what no one could expect as the return for voluntary hospitality; hence a disappointment, failure. RICK, in the term BISHOPRICK, is the Teutonick *rijcke*. riches, estate, property, means of living; there, in relation to the Bishop; and so it also is in the phrase *a rick of corn, hay, &c.* as that which is the *riches of the Farmer*; formerly the working one. See BISHOP, page 41. of this vol. A MAID, in the import of an unde-flowered female of the Human species. The dutch *meijd*, in the same sense, which seems as, *er m' heijd*; *q.e.* this is the one who when she has copulated (acted like Eve) is out of sight, lost sight of, gone for ever, no more what she was before; *er*, indefinite distance, absence from; so is our own *there*, when used absolutely; *heijd*, past part. of *heijen*, to copulate. A maiden is also an equivalent for it, and belongs there. MATRIMONY; seems, *mate'r Hij m' ho 'n hij*; *q.e.* the measure, means of our Maker for man being received in Heaven; the way by which our Maker secures Beings for Heaven; and thus simply in relation to sexual intercourse, as the means of producing subjects for Heaven; implying, without sexual intercourse there would be no Souls to go to Heaven. *Mate, meete*, measure, method. The three *h's* are here no letters. Hence the lat. *matrimonium* in the same sense. Exclude the *hs* and the original phrase sounds matrimony. A MITRE, or the functional head-dress of the Papal church dignitaries. The dutch *er myter* in the same import, which seems *er m' Hye t' er*; *q.e.* there 's the one who tells the Saxon if he is with him [admitted by him] he goes to Heaven [that is if he becomes one of the Sect the speaker belongs to he will be sure of heaven, which as a

Heathen is lost to him]; and is the expression of one Saxon to the other on seeing some dignified Missionary at his Church Service; *er m Hye t' er* sounds a *Mytre*. Johnson derives the term from the lat. *mitra*; but that was the Cap of the Roman female; adopted likewise by some of the effeminate dandies of that day (the *paideratees* of the place]. and can have no relation to the episcopal turban. Since the eclipse of the import of the original phrase the combined term has been adopted by the English for the official ensign worn on the head of the bishop and mitred-abbott of the Papist of that period. **THE EXCHEQUER**; as the office where the taxes collected from the publick are received, paid in for the use of government; seems, *t hij eck's, schick'u er*; *q.e.* the accommodating you there is a sore business for the hard-working-one (the furnishing you there with what you want is a painfull affair to the self-providing Saxon; implying, I work for the bread which you take from me while you sit still and do nothing); evidently a grumbling jeer of the Saxon of a former day. Hence the fr. *échiquier* [where the *i* is still preserved] in the same import; and our present term *a check* (as a written order for money, instead of the money itself), seems, *er schiske*; *q.e.* there an accommodation, something more convenient to us both than the coin in substance. *Exchequer*, has been subsequently used, metaphorically, in the import of individual means of maintainance. Johnson derives the word from the fr. *échiquier*, but that's our own term. *Eck*, an ulcer, a sore, a painfull affair; *schicke*, part. pres. of *schicken*, to accommodate indefinitely; *eck's schick'u er*, sounds *exchequer*, as now pronounced. With the dog-latin *scaccharium* in the sense of treasure-place, the word can have nothing to do in point of origin or source. But **CHEKERS, CHECKERS**, a now disused term for the game of drafts, chess, is the dutch, *schie heck'er's*; *q.e.* all this is a mere affair of stops, barriers, checks; and is not that the object of the players at it? and *a check* as a stop, hinderance, seems *er schie heck*; *q.e.* there a perfect

barrier, stop; *heck*, is a dutch term for *barrier*. The *court of exchequer* was originally the one for the decision of money matters between the people and the government; but subsequently put upon the footing, both of a common-law and equity court, by a preconcerted technical formula, as the heading of the case-notice of the suing party.

"Therewith fortune ysaid, *cheke* here,

"And mate in the' mid poynt of the *CHECKER

"With a *paune* errant alas!

"Ful craftyer to play she was

"Than Athalus that made the game

"First of the *chesse*, so was his name." *Chauc.*

*The game of chess, drafts, or rather the board on which the game is played.

"Clipped money will pass whilst the king's bankers
"and at least the EXCHEQUER takes it. *Locke.*

"I will be cheater unto them both, and they shall be
"EXCHEQUERS to me. *Shakesp.*

TRUMPERY; of no value; in relation to what is had, or what is said, or written; seems, *t' romp' er hij*; *q.e.* he (the Friar) tells us our getting into Heaven depends upon carcass (dead flesh); in reference to the real-body-wafer as the Papal vehicle for Heaven. And what truer type of *trumpery* than such stuff as that concern, both in regard to substance and doctrinal absurdity. Hence the fr. *tromperie*, deceit, deception, which Johnson gives as the source of the word *trumpery*, but does not tell us whence *tromperie* comes, which, in fact, is our own word dialectically modified. MEAGRE; wanting substance, physically or morally; the dutch *mager*, *meager*, slim, thin, lean, unsubstantial, starved; and seems as *maeg' er*; *q.e.* bad stomach; a stomach in a wrong state; and thus not possessed of it's due qualification, *viz.* power of digestion; consequently not duly contributing to it's intended purpose of providing corporal substance, flesh. Hence the germ. *mager*, ital. and span. *magro*, fr. *maigre*, and lat. *macer*. A *meagre horse, man, &c.*, is a lean horse, man, &c.; a

meagre soil, a thin, unproductive soil; a *meagre speech*, book, a speech, book, with nothing but empty words in it, devoid of due matter, substance. *Maege*, *mage*, stomach; *er*, in a wrong state, out of due order. *Eheu quàm macer est pingui mihi taurus in arvo* [what a pity it is the Bull continues so lean in my fat, rich pasture]. A PRIG; a formal ostentatious empty headed man, a consequential coxcomb; seems, the dutch *er prijcke*; *q.e.* there parading, what you see there is all outward show; the part. pres. of *prijcken*, *proncken*, to make an empty, ostentatious display. *Ck* and *g* interchange, *sterlinck*, and *sterling* are a same word. Hence probably the fr. *perruque* (in former days the artificial head-dress of the dandies of that period), of which our *periwig* is the dialectical travesty and *wig* (not Whig) the ellipsis. *Bilderdijk* deems *perruque* to be the travesty of the modern greek word *plokas*, *plokee*, a term for either a natural or artificial ornament for the head, consisting of borrowed hair. But how *perruque* is to be got out of *plokee* is still a *quære* with me. "The little man concluded with calling Mr. Meanager "A PRIG." *Spectator*.

"It offends me to hear a robusteous PERIWIG-pated fellow tear a passion to tatters, to split the ears of "groundlings." *Shakesp.* (*in reference to the obstreperous stage actors of his day*).

"From her own head Megara takes

"A PERIWIG of twisted snakes." *Swift*.

A SMOCK; now a rustic term for the woman's shift; formerly a general and usual term for it; seems, *er smê hock*; *q.e.* there the enclosure of the forge; the cover for the place where things are brought into the intended form; in reference as well to the womb of woman as also to it's natural inlet; and is not such the means allotted by nature for the compacting of her creatures to the form intended by their Maker for their existence? *Smê*, *smede*, forge; also smithery, part. pres. of *smeden*, to forge, bring into the requisite state; *hock*, enclosure, pennfold; *smê hock* sounds *smock*, *h* no let-

ter. Johnson grounds the term in the A. S. *smoc*; but that's merely a garment without sleeves and for a man; a *smock-frock*, is as an outer clothing like a woman's shift, in material and appearance; a *smock-faced-fellow*, is an effeminate looking man; a womanish fellow.

"Though Artemisia talks by fits,

"Of councils, classicks, fathers, wits,

"Reads Malebranche, Boyle, and Locke:

"Yet in some things methinks she fails,

"'T were well, if she would pair her nails,

And wear a cleaner SMOCK." *Swift*.

—————"His heart's his mouth;

"What his breast FORGES, that his tongue must vent.

Shakesp.

Smoklesse, is used by Chaucer for start-naked, in respect to one of the Sex. A SMICKET; a shift, a woman's undermost covering; a term now more disused even than the foregoing *smock*; seems, *er's m' ick heet*; *q.e.* in there is what makes me lewd, lascivious, wanton; and, as spoken by the unadulterated Saxon, can refer to nothing else than that which covers the only thing that could make him lewd; and thus naturally, as well as logically, implying *the shift*. *Heet*, prurient, libidinous, feeling like a man, not a eunuch or *paidereastees*, *libidinosus*, *virosus*. Johnson says *smicket* is the diminutive of *smock*! a tiny smock! one fit for a she-pigmy! 's *m' ick heet*, *h* no letter, sounds *smicket*. A BUTTERFLY; seems, *er botte*, *er vlye*; *q.e.* that which was a mere speck there, now presents an ornament; what was a scarcely visible spot is now a showy figure; in allusion to the egg and the subsequent beauty of it's produce. *Botte*, speck, spot, pimple; *vlye*, part. pres. of *vlyen*, *vlien*, to adorn. Johnson says the term grounds on the insect's appearance at the season *butter* is made in! A PIMP; in the well known stigmatizing import of the term; seems, *er Piye 'm 'p*; *q.e.* that which you become when you introduce the Friar into the house; in reference to the usual consequence of the Saxon's so doing; and which has been repeatedly

explained in the foregoing pages of this Essay. *Pije* 'm'p, sounds *pimp*. A SET DOWN; as something said so astonishing, astounding that it takes away the power of an immediate answer from the hearer of it; *to give a man a set down*, is to say to him that to which he has no reply at hand from surprise either at its novelty or absurdity or both; and seems, *er sij et d' ho um' n*; *q.e.* there is he who says eating, making food of yourself takes you to Heaven, introduces you to your Maker, and is as said by the Saxon in reference to the Friar and his real-body-wafer. And what more thunderstriking to an unprejudiced rational Being? *Sij et*, sounds *set*; *d' ho um' n* [*h* no letter] *down*. A WHITE LIE; a falsehood told from motives of humanity; as when we know within ourselves the one in point is dying, yet when appealed to by him or those to whom he or she is dear, we have not enough of the Brute in us to say so, but with a view of consolation, say he will get better or that we hope so; seems, *er wyt lye*; *q.e.* in this case let suffering bear the blame, be reproached, in relation both to the inward feeling of the questioner and the respondent. *Wyt*, the imperat. of *wyten*, to blame, also to ascribe to, to impute to; *lye*, part. pres. of *lyen*, *lyden*, to suffer pain. To DOSE; to slumber, to be between asleep and awake, but unconscious of all that passes, and thus to repose in a state of perfect quiet; seems, *t' u d' ho hisse*; *q.e.* the telling you what Heaven is; announcing to you the state held by the Heathen-Saxon to be that of his predestined Heaven; in allusion both to his Natural-Religion and his view of in what a state of happiness consists; and what truer state of happiness than existence divested of pain, care and doubt? A phrase, from the original *t' u* sounding as the infinitive *to*, made a verb of by us in its sound-sense travesty. The two *h*'s being no letters, and consecutive consonants sounding as one, *d' ho hisse* results, even in letter form, into *dose*, *doze*. Hence also *dose*, as in *dose of physick*, it being as that which *does* or at least is intended to free you from pain, and

impart quiet to you; and has not such consequence been experienced, more or less, by each of us? *To doze* Johnson derives from *does*, which he makes a dutch word, though one not in that language; and *dose*, in its medical import, he takes out of the gr. *dosis*, a gift! *The dose* excludes even the *dream*, as that which is alone the concomitant of a state of *sleep*. No one talks of his dream in a *doze*, though he does in regard to *his sleep*; so that *dose* implies existence combined with perfect quiet; which *sleep* does not; we say, *I was disturbed in my sleep by bad dreams*. IN A FIDGET; in an uneasy disagreeable state of mind; seems, *in er vied j' et*; *q.e.* this self-eating concern has been the introduction of strife here; and is as that said by the Saxon in relation to the novel doctrine of the real-body-wafer, introduced by the Missionary, and consequent rejection of it, from its absurdity, in the eye of the firm Heathen believer in a wise and kind Maker. Hence the verb *to fidget* and its ellipsis *to fidge*, termed by Johnson a cant word! *Vied j' et*, sounds *fidget*; and the terms of which it is combined have been repeatedly explained here. A WIDOW; the dutch, *er weduwe*; which seems, *er wie d' ho uw*; *q.e.* there (pointing to Heaven) is where that which Heaven gave you is gone; in reference to the Male or Husband; and we say, *marriages are made in Heaven*. The original phrase implies the Saxon Faith of our return to Heaven, and here that of the Husband, and consequent loss experienced by the woman in question. Hence the lat. *viuda*, span. *viuda*, ital. *vedova*, and fr. *veuve* in the same import. Other dutch terms for *widow* are *wit-vrouw* and *witte*. And I take *houmen* (to marry), in the same dialect, to be as *ho uw hen*; *q.e.* hence Heaven for you, for Mankind; implying sexual conjunction as the means allotted for Man's arriving at Heaven, for without it, (as we are constituted) there would be no Human Soul to avail itself of that which the Heathen Saxon held to be the promise of his Maker to Man. Subsequently to the loss of the original import, used from its termi-

nation *en*, as a verb. By some held to ground in *hou*, *houd*, *hold*, *huld*, faithful, attached to, dear to. Other dutch terms for *to marry*, are *houmelicken*, *hijlicken*, *hilicken*, *eelicken*. HE TOOK HIM IN; he imposed upon him; seems, *Hij toe Kime in*; *q.e.* the Friar tells the Saxon the Sip of his Cup [the Cup] introduces him, his Soul to the Deity [his Maker]; in the eye of the Saxon a fraud, imposture. *Kime*, *kiem*, the margin, border, lip of a large Cup; the Friar's true-blood-Cup. The original phrase sounds, *he took him in*, *h* no letter; in literal import the phrase has no meaning, except as the travesty of a sound-sense one. VERMIN; a general term for any obnoxious creature; seems, *wee'r m' in*; *q.e.* with this trouble is introduced, there's what brings with it trouble, inconvenience; now used chiefly in relation to lice, rats, mice, foxes, bugs, fleas, and metaphorically to troublesome, contemptible sets of people, to bad ministers, parties, whigs, tories, bad kings, bad bishops. A JADE; as the reproachful term for a woman, also for a horse; seems, *er j'eed*; *q.e.* a bad thing is promised; you'll make a mistake; have a bad job; and is as what one Saxon says to the other, on seeing his friend inclined to make a bad choice in respect to either a mistress, wife or horse; *er*, *erre*, mistake, wrong, a bad thing; *je*, ye, you; *eed*, promised. *J'eed*, sounds *jade*. Skynner grounds it in *goad*!

"In di'monds, pearls, and rich brocades,

"She shines the first of batter'd JADES,

"And flutters in her pride." *Swift*.

"Shall these old JADES, past the flower of youth, that
"you have, pass you?" *Chapman*.

"The horsemen sit like fixed candlesticks,

"With torch-staves in their hands, and their poor JADES,

"Lop down their ears, dropping the head and hips."

Shakespeare.

"When they should endure the bloody spur,

"They fall their crest, and like deceitful JADES

"Sink in the trial." *Idem*.

A SCARECROW; any frightful, deceitful or disgusting

object; that which inspires alarm, trouble; seems, *er 's ke er, ker, ho uw*; *q.e.* for the wrong-thinking one [the Heathen; in regard to his Natural Religion] the next world is a state of 'misery (Hell), turn your back upon (convert from) your Faith of being destined for Heaven [of Heaven being for such as you]. And thus as that which the Missionary addresses to the Saxon, to frighten him from his Nature-inspired Faith of Mankind's return to Him who created them. *'S ke er*, sounds as we pronounce *scare*; *ker ho uw, crom*. In literal sense the term has no meaning. **SHABBY**; mean, ill suited to the person, to the act in question; seems, *schie hadde hij*; *q.e.* at once the cause of scolding, snubbing, flying out at, snarling at the one or act in point; that which excites a sudden expression of contempt for a person. *A shabby act*, is that which excites the burst of contempt; and *so is a shabby person, act*. *A shabby coat, dress*, is in the same direction of sense, but with reserve in regard to the condition of the wearer; what would be the proper coat or dress for the poor one would clearly be a contempt-exciting coat or dress for the rich one. We often see the servant-maid in the street bestowing a charity on her distressed fellow creature, taken from the fund of hard-earned and stinted wages, and feel she is *the true one*; but when we see, as we often do, the rich one bestow the same amount, and no more, we feel he is *the shabby one*. *Habbe*, part. pres. of *habben*, to snub, to burst out with contemptuous words towards the object intended; the two last *hs* are no letters. Johnson tells us, "the word *shabby* has crept into conversation and low writing, "but ought not to be admitted into the language!" A ludicrous *ipse dixit*. The word is as truly English, as proper a one, and as usual a one as any other in his Dictionary or in our Language. **A SKELETON**; the bare ossification of a carcass; the denuded frame of the body; metaphorically, also that of any, either natural or artificial structure; seems, *er schel' het on*; *q.e.* there the distinction of what was on it; by that you

may distinguish what it is, was, or is meant to be; you may see what it was when the flesh or the compacting substance in point was on it or is to be completed on it. When we see the skeleton of a man, a mouse, an elephant, a fish, &c., we can make out that which it was when alive or when it was or is to be entire. *Schel'*, *schele*, *scheele*, distinction, difference; hence our *scale*, *scales*, as the means of distinguishing one weight from another; the *ch* and *c* are here pronounced as *k*. But in the expression of, *what a skeleton she has become!* as that of the sorrow, regret of the speaker for the female intended, the term is then the combined sound of *er's ke el heet on*; *q.e.* there's that come on which obliges any one to be uneasy; and sounds *a skeleton*, which no one is while they have any flesh on their bones; and *skeleton* is there merely the sound-sense of a time-eclipsed original form of words. *The skeleton of a house*, is the frame work of a house, and thus that which announces its future form, kind, and sort it is to be of, either a cottage, a palace, or a private abode.

"The great structure itself and its great integrals,
 "the heavenly and the elementary bodies, are framed
 "in such position and situation, the great SKELETON of
 "the world." *Hale*.

The usual dictionary source of the term is the gr. *skeletos* [dried], whence the modernized *skeleton soma* (dried carcass) given by the Lexicon compilers as the source of our term; and might do for a *Mummy* with its skin on; but how can it apply to a structure of unfleshed naked bone, or even metaphorically, to the frame of a house, a world, &c. The greek *skeletos*, belongs to *kello*, *keleo*, (I dry up, I waste away). The italian *scelétro*, and french *squelette* are dialectical modifications of our own word. ROBIN HOOD AND LITTLE JOHN; a renowned couple of Freebooters existing solely in the sound-sense-travesty of our former national, but now, bygone dialect; seems, *Roê bij'n Hoed hand lije t'el j'ho'n*; *q.e.* by having Priapus

here, the story of Woman being the cause of our destined Heaven becoming a state of suffering has been introduced here. *Roê, roede*, Penis, Priapus; a Heathen type of the Confessing Friar, suggested by his debauching the mind and defiling the person of his female dupes. *Hoed*, as Woman, pre-explained. **ROBIN GOOD FELLOW**; another hero of the foregoing set; seems, *Robb' in goud fel lomme*; *q.e.* by having the Man of the Robe, Gown it avails us an atrocious System, Rule, Doctrine. In allusion to the fellow-creature devouring by the Wafer dogma, the ruin of the Woman by the Confessor, the fire and smoke-affair, and the tripling the Heathen's One Almighty, all startling innovations for the unadulterated Saxon who had never heard of them till the Missionary arrived. **OLD MOTHER TWO SHOES**; now the universal School-Dame of the Nursery Children; seems, *hold m' ho t' ee'r t' uw schum's*; *q.e.* the one who tells us our faith of Heaven for us, when we enter our eternal state, is the cause of our being to be put into his bottomless-pit (*i.e.* the Friar) is an object of horror, a scarecrow to the Natural-Religionist-Saxon; *t' uw*. sounds *two*; *schum's*, *shoes*; *m' ho t' eer*, *mother*; *hold*, *old*, *h*, no letter. **GOODY TWO SHOES**; the usual equivalent of the foregoing article; seems, *goed hij t' uw schum's*; *q.e.* that which is the goods and chattels, the livelihood of the Friar, is the being the scarecrow to you, of frightening us Heathens out of our wits, in allusion to his fire and smoke dogma for our souls. **GET ALONG**; a well known and familiar expression, yet not english; let any one try within himself to solve it rationally in its literal form and see if he can; but it seems the sound-travesty of *gij et er lo inge*; *q.e.* your food, livelihood is, there is a place of torment; the making up there is such a place as that of future torment; contriving a Hell for us Heathens; and is as that said by the Saxon to the Friar. **GET YOU GONE**; in literal import, in a same predicament with the foregoing phrase, and seems, *gij et uw gaê ne*; *q.e.* your livelihood is the swallowing your Fellow-Creature;

as said by the Saxon to the Friar, in relation to his real-body-wafer doctrine ; *gaê 'ne*, sounds as we pronounce *gone*. A GHOST (spelt by Chaucer *gost*) ; now used in the import of an actual spiritual apparition of the dead one in point, his soul ; seems, *er gij ho ist* ; *q.e.* there's what tells, says you are for Heaven ; the one for ascending to the abode of your Maker ; and refers simply to the nature-inspired faith of the unadulterated Human Being, that which appears to him in the shape of a certainty from all that he beholds around him, which is as that made for his use and purpose by Him who brought him into existence. *Er gij ho hist*, sounds as we pronounce *a ghost*, which in the direct sense of Spirit, Soul, seems, a dialectical modification of the Teutonic *gheest*, *geest*, in the same import, and which seems as, *gij ce hist* ; *q.e.* that which tells you from within you are for eternity, eternal duration, in reference to the Soul ; and as the Heathen-Saxon had not even dreamt or heard of the Friar's Hell, could only relate to an eternity doomed him by his all mercifull and omnipotent Maker. *Gij ce hist* sounds *gheest*. *Gheest* has now also the import of *apparition* in the same sense as the term *ghost* is occasionally used by us. *Eenen gheest hebben*, is to have a Soul, Spirit, the feeling of a Man within you ; modified now into the import of, to have genius, talent, capacity. Johnson derives the term from the A. S. *gast*, *gæst*, in the same sense ; and also that of *guest*. HE STOOD AGHAST ; remained astounded, thunderstruck, motionless from surprise ; seems, *hij yse t' Hoed Erg ast* ; *q.e.* when the Sly-Fox (Arch-One ; a Saxon type of the Friar) has had his meal, he informs you the Heathen-Saxon is the one for a terrifying futurity, and that Woman is that which has brought it on us (in reference to the Eve-Affair ; and thus implying the state of astonishment, on hearing such a conundrum, induced on the clod-hopping Saxon who had never heard of such a place as the Friar's Hell, deemed Heaven the future abode of the Soul, and Woman to be the most pretious gift his Maker had con-

ferred on Man). From the *erg ast* of the above original Saxon expression resounding into *agast* (for so it is spelt by Chaucer, as well as *aghas*) and its accompanying astounding effect upon the Saxon auditor, I am convinced it is that which produced the term *aghas* now in use for a state of stupour from surprise. Johnson vibrates between *to gaze* and the A. S. *gast* (spirit, mind, soul) as being the source of this term!

"Ye wisse, quoth freshe Antigone the white,

"For all the folke that have or been on live

"Ne coudin well the blisse of love describe.

"But wenin ye that every wretche wote

"The parfytte blisse of love? why naie iwis,

"Thei wenin all be love, if one be hote;

"Do' waie do' waie, thei wote nothing of this;

"Men mote askin of Saintes, if it is

"Ought faire in heaven; and why? for thie

"can tell;

"And askin fendes, if it be foule in Hell.

"Creseide unto the purpose naught answerde,

"But saied, iwis it woll be night as faste,

"But every worde, whiche that she of her herde,

"The gan to printin in her herte faste,

"**And aie gan love her lasse to AGASTE.*" Chaucer.

*And after what she had heard from Antigone, the Love-concern began to have a less astounding effect upon her; she began to side more with Cupid and less with Diana than she had before. *lasse*, less; *wenin*, the dutch *waenen*, to fancy, imagine, think.

"She sighing sore, as if her heart in twaine

"Had riven been, and all her strings burst,

"With dreary drooping eyne look'd up AGAST. Spenser.

To GAZE; to look as one astonished, fixed to the spot from the effect of what he beholds, witnesses, sees; seems, *t'u gij ese*; that which comes upon you when you are desired to eat yourself, the state you are in when you are ordered the eating, making food of yourself; in reference to the effect upon the Novice at being forced to swallow the real-body-wafer, if you mean to get to Heaven and not to Hell; an immutable dogma with the Papist; but with the Saxon new and start-

ling, surprising, astounding. From *t' u gij ese*, resounding into, *to gaze* it has been so spelt, lettered, and used as the term for the effect produced by that which the original phrase expresses, and belongs to no other guage but our own.

- “ The prince unable to conceal his pain
 “ GAZED on the Fair
 “ Who caus'd his care,
 “ And sigh'd and *look'd*, sighed and *look'd*,
 “ Sigh'd and *look'd*, and sigh'd again. *Dryd.*
 “ A lover's eyes will GAZE an eagle blind.” *Shakesp.*
 “ You shall perceive them *make a stand*
 “ Their savage eyes turn'd to a *modest GAZE*.” *Idem.*
 “ I'll slay more GAZERS than the basilisk.” *Idem.*
 “ Bright as the sun her eyes the GAZERS strike,
 “ And like the sun, they shine on all alike.” *Pope.*

A STAR-GAZER; an astronomer; is as the one who both by eye and mind is fixed on the bodies in the sphere, which is the object of his study. Johnson vibrates between the gr. *agasthai* [I admire, am struck with wonder] and the A. S. *gescan* (to see) as the source of our verb!

OFFICE; in the various imports of that word; seems, the Teutonick phrase *of vise*; *q.e.* the fanciful one, whimsical one, delicate one done away with, put out of sight (*f* and *v* are a same letter in dutch); *a house of office*, in the well known import; seems, *er hoê u's hof of vise*; *q.e.* there's where you must lay aside delicacy, however courtier-like you may be; in reference to the baring of those parts which are, at other times, covered, concealed. And in the sense of duty, business, it is as that in which all sensibility delicacy, whim, fancy should be laid aside for its' strictly due performance, private feeling, inclination not suffered to have any share. So that in fact *a man in office*, a real existence in the Heathen region, is now confined to Utopia. Hence the latin *officere*, to hurt, to injure, to offend; implying that to do so requires the *laying* aside all feeling of delicacy, whim, fancy; as well

as the lat. *officium*, in the same sense as the term *office*, above explained. The lat. *officere* has acquired a metaphorical import from translation into that dialect, and is used in the direct import of *to hurt*, offend; *cibi officientes*, implies those kinds of eatables which offend, hurt the stomach, injure the eater of them. The dictionary derivation of *officium* from *efficere* [to effect] seems a mere whim. *Vise, vies*, fantastical, whimsical, over refined; *of vise*, sounds *office*. *An officious person*, is a troublesome person; a whimsical person at best. **AT DAGGERS DRAWING**; as when we say, *they are at daggers drawing*, and mean they are disputing, contesting, quarrelling with each other; seems, *at dage gij er's draê uw inge*; *q.e.* it is apparent the doctrine of Heaven being for us Heathens becoming that which is to bring us in a short time to a state of torment (Hell) is the affair of food, of acquiring a living; it is as clear as daylight to the Saxon, that the Friar's assertion, that our Natural Religion is to get us into the Monk's Hell, is to serve him for the means of living; that which he only says to frighten the Saxon into the giving him his bread; *dage*, pres. pot. and part pres. of *dagen*, to dawn, to become day, to bring on light; *dage gij er's*, sounds *daggers*; *draê, draei, drade*, quickly, soon, in a moment. The literal expression has no other meaning than that which grounds in the above original form; and refers to the then prevailing rancour between the Saxon-Heathen and the newly intruding Crimp for the Holy See in the person of the Missionary-Friar. *Strife* may arise between Women, by custom, bearing no arms, except as Amazons.

"They are always **AT DAGGER'S DRAWING**,

"And one another clapperclawing." *Hudibras*.

TO STRAIN AT A GNAT AND SWALLOW A CAMEL; seems, *t' u's t' ree 'n, Hatte er nae heet, hand Sij w' all ho uw'er kam el*; *q.e.* when he has eaten his mutton with you, up comes the Friar with, you are the ones for whom Woman [Eve] has secured a hot-birth (my Hell) for your hereafter, in a trice every one of us exclaim, Wo-

man ! why that 's the prime of all that Heaven has bestowed on us, the summit of all we owe to our Maker ; *kam*, *acme*, tip-top, summit, main point, apex ; also comb, as that on the head of the mate of the hen ; 's *t' ree 'n*, sounds *strain* ; *Sij w' all ho um*, *swallow*, *h*, no letter ; *nae' heet*, *gnat*, where the *g* has no sound any more than in *gnaw*, *gnash*, *gnarl* ; consequent to the broader *a* the *ee's* have no sound, and *h* is no letter here. In Tyndale's N. T. instead of *strain at*, it is, *strain out*, which is the true translation of the *diulizontes konopa* of the original greek text ; literally *straining out* (as through a seive or cullender) *the gnat*. " Ye blind guides, which STRAIN AT A GNAT AND SWALLOW A CAMEL." *Math. Cap. 23. v. 24.* " Ye blinde gides which STRAIN OUT A GNAT AND SWALLOWE A CAMMYL." *Tyndale's New Testam. loco cit.*

In the first of these extracts, which is that now in use for church service, I take the expression to be a mere sound sense travesty of a former original attack of the Friar, and the retort of the Saxon ; for the expression *which strain at*, even in the import of *to strain at*, in relation to *a gnat*, is sheer nonsense. The later Editors of the work in point have adopted a proverbial saying in lieu of the true and original translation by Tyndale. With the phrase *to strain out*, it is not here intended to meddle. To THROW ; seems the verbalized phrase *toe t' rouwe* ; *q.e.* an end to the state of repose, quiet ; a finish to the still settled state, indefinitely, subsequently modified in use by the requisite adjuncts, as up, down, towards, &c., to throw up a stone, your dinner &c., is to move upwards from a still, settled state, a stone, your dinner, &c. *to throw down a wall*, is to move downwards a wall from the upright position it stood, was settled in ; *to throw off the hounds*, is to set the hounds in the requisite motion from where they stood ; *to throw away* [in the import of to waste, to misuse] seems *toe t' rouwe er w' ee* ; *q.e.* to put an end to the being in the place where it ought to be ; in

this sense we say, *to throw away money, time, pains*, &c. *w' ee*, as it ought to be is right. But the familiar expression of, *it's only a stone's throw off*, in respect to the thing, place in point being only at a short, inconsiderable distance seems, to be the travesty of, *hiet's on lij er, 's t' hone 's t' rounge of*; *q.e.* when the way you are ordered to go is pointed to (shown you consequently within sight), it's ridiculous to call that a putting an end to a settled state of quiet, stillness; and thus implying a trifling affair in regard to the arriving to, at, reaching of; in literal import it's meaning, if intelligible, is indefinite; a stone thrown from a mortar may go more than a mile; from the hand a few yards; from a Volcano, leagues. A **THROW** (also *throe*) as in the *throws* of childbirth, labour, extreme agony, pain, distress of mind, &c.; *er t' rounge*; *q.e.* there that which leads, points to a state of peace, freedom from present agony; implying by the delivery from the cause of the extreme suffering *i.e.* the child, or other cause of agony in the usual course of things, or at all events by death; over prolonged continuance of extreme pain, agony not being supportable by animal nature. A **THROW**, as the antiquated term for *a moment, an instant*; seems, *er t' rounge*; *q.e.* it's wrong to call that putting an end to quiet; and thus implying a hardly perceptible cessation of a motionless state in regard to time taken. The, now, nearly slang verb of *to row*, in the import of to cause disturbance, trouble, has preserved the original Teutonick sound as well as sense; and seems *toe row*; *q.e.* state of quiet at an end, over; hence the substantive *a row*, a disturbance, state of trouble (mispelt *rouw* in some late dictionaries; by Johnson unnoticed in his). Johnson gives the A. S. *thrawan*, as the source of *to throw*, but that's our own word dialectically modified, and no etymology of the term. *Throe* and *throw* are a same word in sense and sound *throm*, though differently lettered.

"He heav'd a stone, and rising to the **THROW**,

"He sent it in a whirlwind to the *foe*." *Addison*.

" If they err finally it is like a man's missing his cast,
 " when he THROWS dice for his life; his being, his hap-
 " piness, and all is involved in the error of one THROW."

South.

" Rocks that stand about A STONE'S THROW from the
 " south side of the Island." *Addisson.*

—————" Your youth

" Admires the THROWS and swellings of a Roman soul."
Shakesp.

" But when the *mother's* THROWS begin to come,

" The creature pent within the narrow room,

" Breaks his blind prison." *Dryden.*

" Now let us stint of Constance but A THROW;

" And speak we of the Roman emperour." *Chaucer.*

" Now let us stint of Troilus A THROWE,

" That rideth forth, and let us tourne fast

" Unto Creseide." *Idem.*

" And Love had gette him in *this* THROWE

" An othir arouwe into his bowe." *Idem.*

" And in his THROWS, frenetike and mad,

" He curses Jove, Apollo, and Cupide." *Idem.*

" My womb pregnant and now excessive grown,

" Prodigious motion felt and ruefull THROES." *Milton.*

" O man! have mind of that most bitter THROE,

" For as the tree does fall so lies it ever low." *Spenser.*

The dutch for *to throw* is *werpen*, *worpen*.

A CINDER; seems, *er's in dere*; *q.v.* there a want-
 ing of within, a missing of the substance which be-
 longed to its due, former state; an exhausted substance;
 without what was it's first consistence, whether wood,
 coal, or human flesh, straw, or any thing else. The phrase
 sounds as we pronounce *a cinder*. We say *the meat*
was roasted, burnt to a cinder, and mean it has lost
 its due substance by over-roasting, over-baking; hence
 the fr. *cedre*, ital. *cenere*, and lat. *cinis*, *cineris*, in
 which last language it has also the meaning of the re-
 mains, ashes of the human-body; *cineres et manes*,
 expresses souls and remains of Bodies, probably from
 the Roman custom of burning their dead. *Cinis et*

umbra, is the dead body reduced to a cinder and the shade, soul which belonged to it. Johnson derives the term from the fr. *cendre*, which is our own word and no etymology. *To burn to cinders*, is also used figuratively for to destroy utterly the object or subject in view.

"I would make very forges of my cheeks,

"That would to *very* CINDERS *burn up* modesty,

"Did I but speak thy deeds!" *Shakesp.*

"If from adown the hopefull chops

"The fat upon A CINDER drops,

"It turns to stinking smoke the flame." *Swift.*

A CIPHER; an arithmetical number, symbol, figure; the dutch *cijfer*, *cyfer*, in the same import [in dog-lat. *cifra*, *ziphera*]; seems, *er's hye ver*; *q.e.* there's that which excludes labour, saves trouble, prevents the degree of work which would be required without such means, substitute; and *h* no letter, the phrase sounds as we pronounce *cipher*, and the dutch their term *cyfer*; *ver*, an excluding prefix of the Teutonick dialect; in lat. *ab*, *ex*, *dis*. And in fact exclude symbols and there's an end to the present supremacy of the Arithmetician Astronomer and Navigator. The phrase has no relation to any peculiar form or figure of the symbols; for which at first, probably the fingers were used. We say, *he is a mere cipher*, and mean, a mere figure, symbol, outward sign of a Man; inferring, and no more, a mere unintellectual brute. Johnson says the term is Oriental! Others that it is the equivalent of *cefera*, *secret character*, *short hand*; the Hebrew *sefer*, *sephyra*.

"Mine were the *very* CYPHER of a function,

"To find the faults, whose fine stands in record,

"And let go by the actor." *Shakesp.*

"If people be somewhat in the election, you cannot
"make them *nuls* or CYPHERS in the privation or

"translation." *Bacon.*

A SQUABBLE; now used in relation to some unimportant altercation, dispute, either in regard to the object of it, the nature of the disputants, or the apparent insignificance of the issue; seems, *er's quæ ebbe iyle*;

q.e. there's spite running to and fro at the hell of a rate; there mutual malignity displays itself by turns like mad; *quaê, quaed*, spite, malice; *ebbe*, part. pres. and pres. pot. of *ebben*, to ebb, to flow, like the tide, forwards and backwards by turns and returns, flux and reflux; the phrase sounds *a squabble*, the terminal *es* merge in the broader sounding *a* and the two preceding consonants of the latter words. Johnson gives, as the source of this term, *kiabla*, which he tells us is Swedish; and defines it a low brawl, a petty quarrel! Hence the verb *to squabble*. Johnson thinks the term *a low one*; probably from it's sound? for else the word is not so general with what he deems the *low* as with the *high*. What other true equivalent for it have we in our language?

"I thought it not improper, in a SQUABBLING and contentious age, to detect the vanity of confident ignorance." *Glanville*.

"The sense of the propositions is very plain, though *logicians* might SQUABBLE a whole day, whether they should rank under negative or affirmative."

Watt's logic.

"In popular factions, pragmatick fools commonly begin the SQUABBLE, and crafty knaves reap the benefit."

L' Estrange.

PRAGMATICAL: absurdly presuming; assuming in regard to tenets, opinion, doctrine, system; conceited, self-sufficient, ridiculously overbearing in social discourse; seems, *prage mat ick al*; *q.e.* all this is mere show and the getting the better of me; this is all parade and the desire of overcoming, subduing me; and thus the unostentatious reply of the cool-headed one to some verbose solemnly propounded, but ridiculous, dogma of the self-conceited one. Fetched by Johnson from the gr. *pragma* (act, deed, business, thing done) of which, in the same dialect, *pragmatikos*; [a cleaver one; expert in doing what he undertakes; a man adapted for business; also used as the epithet of an able pleader, lawyer] is an adjective form. But what can that have to

do with the self-conceited, arrogant, silly conversational demeanour of the Sauce Box intended by the expression *pragmatical one, fellow*? In the fr. phrase *la pragmatique sanction*, as the covenant then made by the government of France in regard to its church regulation, the term *pragmatique* is there used in a sense truly analogous to the gr. *pragmatikos*, and is the same word; hence the lat. *pragmaticus*, in the adjective meaning of, skilfull in business; also in the substantive import of, practitioner, lawyer, man of business. *Prage, pracht*, parade, show; *mat*, overcome, subdued. "No sham so gross but it will pass upon a *weak man* that is PRAGMATICAL and inquisitive." *L' Estrange*. "Common estimation puts an ill character upon PRAGMATICK meddling people." *Gov. of the Tongue*. "He has got a sort of a PRAGMATICAL silly jade of a wife that pretends to take him out of my hands."

Arbuthnot.

DEVILISH (*divelish*); as in the phrases, *devilish good, bad, cheap, dear, handsome, pretty, ugly*, &c. in the sense of *strikingly so*; seems, *de vele hische*; the very exciting, bespeaking; either in good or bad relation, and sounds *devilish*; but has nothing to do with the scripture-recorded scarecrow, the idealized enemy of the human kind; a *devilish good horse, pretty girl, speeck, dinner*, &c., can have no relation to the tumbled down Satan; and yet are as truly english phrases, as a *devilish bad horse, girl, speeck, dinner*, &c. The pious Johnson exemplifies the epithet solely in its peg-piorative import, and grounds it in *Devil*! The dutch adjective *dievelsch, duijvelsch*, carries singly the import of *diabolical*, and is never used as the epithet of any thing else than that which is consummately *bad, evil*. The well known expression of, *how the devil?* as in, *how the devil did that happen?* did you hear, know this? seems, *ho um t' hij die, w' el*; q.e. this, that is inspired you, told from Heaven, how else? whence else? where else? who else? how otherwise? implying, could you know it, have heard it? and is the expression of the

speaker's surprise at the other's having heard what he thought was a complete secret, entirely unknown to him. With the *Devil* in literal import it can have nothing to do. Original and travesty sound the same. The DEVIL, in the sense of a bad business, a vexatious thing; seems, *die w' ijle*; *q.e.* that which makes one in a rage, mad, beside oneself.

"The things we know are neither rich nor rare;

"But wonder HOW THE DEVIL they got there?" *Pope.*

"A war of profit mitigates the evil;

"But to be taxed, and beaten is THE DEVIL.

Glanville.

Johnson grounds *devil* in the A. S. *diöfol*, *deöfol*, *deövol*, and that in *diabolus*; and defines him, the fallen-angel; and the spiritual tempter of Mankind; in sequence to the well known Hebrew account of his *alias* Satan. *Vele, veel*, extremely; *hische*, exciting.

NO NEWS IS GOOD NEWS; a now used saying by the friend in mitigation of the unexpected disappointment of the anxious minded one at not receiving an expected letter or message from the one or those who occupied a place in her or his affection and constant thought; seems the travesty of, *n' ho nieuw 's*, *ijse gij Hoed nieuw 's*; no Heaven for the Heathen is news to us here, and our Woman becoming a source of horror to us, is another piece of news here; our not being to be admitted to our Maker, and our wife's cuckolding us are both things never heard of here before; and is a Saxon reproach to the Missionary for introducing a terrifying doctrine concerning a future state among those who held the abode of their Maker as that destined for it, and for using his confessorial influence in debauching his Woman, who had never failed in conjugal fidelity before. In literal import the expression is untrue, for the non-arrival of expected news does not insure its being *good*, any more than *bad*, and is but an increase of suffering to the anxious, if affectionate, expectant. Original and travesty sound alike; and the terms have been already explained. *Gij Hoed*, resounds precisely into

good. The unadulterated Heathen seems to have had a far greater sense of horror at the debauching his Woman than is, or was then usual among the more civilized inhabitants of the countries holding the Catholic Faith. NEERE IS MY PETTICOTE, BUT NEERER IS MY SMOCK; *Cambd. rem.* seems, *nie er, ijse, m' hye pette, hij koe et, Bot! n' hij rijs er ijse m' Hye smê hock*; *q.e.* no Heaven for the Heathen-Saxon, a horrifying state, along with the torment-pit [Hell] are the means of victuals and drink for the Friar, says the Saxon; you Blockhead, says the Friar, it is not we that have been the cause, rulers of a horrifying state [Hell] for the Industrious Heathen, it is Woman (*Cunnus, i.e.* Eve); and thus implying you are not laying the saddle upon the right horse; we come to get you out of the scrape, but are not the cause of it as you are such stupid fellows as to think. *Pette, pitte, putte, put, pit*, are all dutch equivalents for *pit*, and *pette* is here used absolutely in the sense of *the pit*, the bottomless-hole, the Friar's idealized Hell; *smê hock* has been accounted for at page 250 of this vol. as the type of the Sex of which Eve was not only one, but according to Holy-Writ the Mother of all the rest of those which have, do, and will adorn this world. DAY; as in the expressions, *my day,; his day; he has had his day; in former days; some day or other; to fix a day; to pass a day; to pass a day with*; is the Teutonic *d' ee*; *q.e.* time; also *eternity* as consisting of *time*, and only conceived or comprehended by us through the means of periods, portions, parts; for of that which has neither beginning nor end, the human mind is not constituted for the conception of. *D' ee*, sounds *day*; which in its direct social import is the same word with the dutch *dag, dagh, daeg*; and has been accounted for here. SHORT; seems the past part. of *schorten* (to be deficient in, wanting in) and thus as *schort, geschort*, that which is deficient in regard to the object in point; *a short life*, is a life deficient in the due or usual duration of life; *a short leg*, is in the same sense in regard to usual or

common length of a leg in others of the kind ; a *short speech*, is one where that which was suited to the occasion is omitted, a thing not uncommon even in the longest of them ; *to make short work of a business*, is to do the work of the business deficiently ; in a manner wanting of that which the business required to be done as it should have been done ; but *short*, when applied to the crust of the *pie*, pastry ; seems, *schort*, that which crumbles, shivers to pieces in the eating or when carving in a manner more perceptible than is fit and usual in that article ; and in the expression the lance *broke short off in his hand*, it is the lance broke, shivered to pieces, crumbs from his hand ; and there it is the pres. of *schoren*, *scheuren*, to break in pieces, with which our *to shiver*, as to break to pieces, is a same word ; hence also the fr. *dechirer* (to tear to pieces) formerly *schirer*, *deschirer*. But *to shiver*, as from fright or cold, is the contraction of *toe schie huijvere* ; *q.e.* to be in a perfect state of trembling, shaking ; where *huijvere* is the part. pres. of *huijveren*, to tremble to shake, to quiver, quaver. The dutch term for *short*, in the direct sense of that adjective, is *kort*, *kurt*, whence the lat. *curtus*, ital. and span. *corto*, and fr. *court*.

“ His *flesh* is not *firm* but *SHORT* and tasteless.”

Walton.

“ Marl form Derbyshire was very fat, though it had so great a quantity of sand, that it was so *SHORT*, that when wet you could not make it into a ball or make it hold together.” *Mortimer.*

“ The lance *broke SHORT*, the beast then bellowed loud,

“ And his strong neck to a new onset bow'd.” *Dryd.*

“ What stand we longer *SHIVERING under fear*.”

Milton.

“ Upon *the breaking* and *SHIVERING* of a great state,

“ You may be sure to have wars.” *Bacon.*

To *REPENT* ; to repine at something done by oneself, to reflect with pain on some act done by self ; seems, *toe rije pent* ; *q.e.* pained to the degree which is right,

suffering just as one ought; and thus the self-punishment imparted by Nature for *wrong* done; no one repents of having done *right*, or that which he ought to do, or is punished by conscience, nature for so doing; *pent*, past part. of *penen*, *pynen*, to pain, to pine; and *to repine*, is *toe rijs pyne*; *q.e.* pining to the amount due to the wrong you have done; subsequently verbalized by the incipient infinitive *toe*, upon the gradually ensuing alteration in our dialect. Johnson derives *to repent*, from the fr. *repentir* which is our own verb dialectically modified; and *to repine*, from *re* and *pine*! *Rijs* sounds *re*. To REGRET; to be self-worried for something done by you; seems, *toe rijs grete*; *q.e.* to the state of irritation, worrying, vexing yourself; *grete*, part. pres. of *greten*, *kreten*, *kreyten*, to irritate suffer irritation. To RECOVER; to regain that which you had lost; seems *t' u rijs koevere*; *q.e.* obtaining, acquiring that which was due, fit for you; *to recover from illness*, is to acquire, obtain that which was your's by right before. *To recover*, can never apply to undue, unfit means of acquisition, at least not to that which had not been already in, the possession of the one who *recovers*. Hence the fr. *recouvrir*, ital. *ricoverare*, *coverare* and possibly the lat. equivalent *ricuperare*. But in italian the word *recoverare*, is also used in the sense of to take refuge in, to have recourse to, *ricovero' in casa, e' serrossi dentro* (he took refuge in the house, and shut himself within it).

"I who e'er while the happy garden sung,

"By one man's disobedience lost, now sing

"RECOVER'D Paradise to all Mankind

"By one man's firm obedience." Milton. P. R.

"Would my Lord were with the prophet, for he would

"RECOVER him of his leprosy." 2, Kings, v. 3.

To REFRAIN; to abstain, to forbear, to withhold oneself from the act in point; seems, *t' u rijf reijne*; *q.e.* with abundance, presented before you limiting enters your mind with it; unrestricted choice before you, you deem it your duty to confine yourself to that which is

proper for you; all in your power you don't misuse the opportunity; *rijf*, in abundance, existing to an indefinite extent; plentifully, largely; *reijne*, part. pres. of *reijnen*, *reenen*, to limit, confine, circumscribe. Hence the fr. *refréner*, and ital. *raffrenare*, in the same import. Derived by Johnson from *re* and the lat. *frænum* (a bridle)! Our now obsolete, term *refraigne* and fr. *refrain*, *refrein*, as the burthen, chorus of a song, also belong here; implying the choristers, with the whole song before them, limit themselves to the re-echoing solely of the line or portion of the tune it allotted them, while the principal chanter sings the whole.

"Gret honour did 'hem Deiphobus certaine,

"And fedde 'hem well, with al that might them
"like;

"But evirmo alas! was his REFRAINE,

"My gode brother Troilus, the sike

"Lithe yet, and ther withal he gan to sike."

Chauc.

"Well could she sing and lustily,

"And cothe make in song such REFRAINING;

"It sate her wondir well to sing." *Idem*.

To *refrain*, in the course of use, has obtained the metaphorical sense of to abstain, to withhold oneself from doing of the act then in point; *to refrain from going to the playhouse, from going to church, to the ale-house, or any other house in point*, are all as due expressions as *to refrain from eating what disagrees with you*. To *HOVER*; as when we say, *the hawk hovers over the bird in point; her lovers hover about her*, and mean, desire, long for, the time, opportunity to get it her, to entrap it, her; seems the aspirated *t' u oever*, (with the aspirate *h*, *t' u hoever*); *q.e.* within you a longing for, a greedy desire for; part. pres. of *oeveren*, *weeren*, to covet; whence I suspect, the lat. *avere*, in the same sense, and also *avarus* (in ital. *avaro*, in fr. *avare*), greedy, covetous, miserly; unduly desirous of having and keeping. Derived by Johnson from *havis*, which, *he says*, is a Welsh word!

"Some fiery devil **HOVERS** in the sky

"And pours down mischief." *Shakesp.*

"The truth and certainty is seen, and the mind fully
"possesses itself of it; in the other it only **HOVERS**
"about it." *Locke.*

A **PYGMY**; a strikingly undersized Human Being; seems, *er big m' hij*; *q.e.* it's wrong to apply the term *big* to him; that's one to whom the word *big* cannot be justly applied; and the word *hij* (he) infers of itself the Human Being and no other; *p* and *b* are dialectically interchanging consonants. By others derived from the lat. adjective *pygmæus*, and that from the gr. *pugmaios*, in the import of *little, small, diminutive* either in relation to *six fists high*, or else to the fabled people who battled with Cranes to prevent these birds eating them instead of their usual prey the Frogs. *Pugmee* is the gr. term for *fist* [in lat. *pugnus*], and *pugmaios*, another for standing, marking, making *six fists high*, but is of a much later date in that language. With us the word is a substantive, and singly means an unusually undersized person, without any reference to inches, fist lengths, or any ideal liliputian race of beings, but is a term truly belonging to the Teutonick idiom. It is far more probable the lat. and gr. forms are dialectical modifications of the Teutonick phrase. *Pygmæa virgo*, is an undersized maiden, young female; *pygmæus belator*, an undersized warrior; but in neither case with allusion to a six fists high one; nor to the one which a Crane would mistake for a frog and try to eat up. The original phrase merely implies, the one in point is any thing but big, tall, large, gigantick, and is an ironical, but not sarcastick expression, of one to the other at seeing the object here intended. Johnson defines it, "a small nation, fabled to be devoured by the Cranes; thence any thing mean or inconsiderable; it should be written with an *y*, *pygmy*."! but omits telling the source of such name adopted for such nation. To **CLEAVE** (formerly *to cleve*) carrying with it the contrasting imports of to stick to, to adhere to, along with

that of to disjoin, to split, to separate; in that of *to stick to*, it is the dutch *klijven*, *kleven*, to stick to, to fix to, to glue [formerly *to glieve*] to; the substantive of which is *kleve*, lime, as in bird-lime, gluten, glue, and also *kleve*, *klever*, Ivy, as the adhering shrub, tree; and is the ellipsis of *klever-boom*, the adhering tree. In the import of to disjoin, split, chink; it is *klieden*, to cut, to separate, to split; hence our *cloven*, as in the phrase *cloven-foot*; as well as our adjective *clever*, as in the phrase *clever person*, that is the one who discriminates, distinguishes, keeps separate the points, subjects, objects in view in an argument, reasoning matter; one who does not confound the points in question, but makes them distinct, keeps them clear of each other. I am not aware of any word analogous in either sense, sound, or form with *clever* which belongs to the lat. gr. ital. or fr. dialects, except *cliver*, which is the term of the fr. *lapidary*, *jeweller* for splitting the diamond instead of grinding, cutting it in his usual way, and which requires extreme skill and nicety to do without risk of destroying the stone. Johnson says "*clever* is a low word, scarcely ever used but in burlesque or conversation; and applied to any thing a man likes, without a settled meaning;" having first asserted it's etymology was uncertain.

"The man has a CLEVER pen, it must be owned." *Addis.*

"I can't but think it would sound *more* CLEVER,

"To me and to my heirs for ever." *Pope.*

"The girl was a *right* CLEVER wench as ever was."

Arbuthnot.

When Johnson did not light upon an etymology for a word which suited his fancy, his usual escape is terming it a *low one*, and denying it even a parent or birthright; as if a word could come into use, existence without a ground, cause, meaning or reason for it's so doing. Even the unpremeditated sigh of pain and exclamation of alarm have a self evident ground for the utterance of them. OLD NICK; a well known expression, implying *the devil*; but not used in serious

discourse, nor in a sermon, nor in a parliamentary speech, &c. ; seems, *hold 'n ijck* ; the being to be put into a bottomless hole, pit answers the object, hits the mark, goes to the point ; implying, answers the inventor's (Friar's) purpose, obtains him influence and means of living, by frightening his scholars, those of his academy, and is as the expression of the Heathen Saxon in relation to the Friar's devil, for he had none of his own. *Hold 'n ijck* (*h* no letter) sounds *old Nick* ; *ijck*, mark, object ; *hold*, past part of *holen*, to put into a hole of indefinite, undefined depth, size. And to *NICK*, as to hit the mark in view, to attain the object desired ; seems, *toe 'n ijck* ; *q.e.* to go into the mark, to hit it, arrive at it, and thus to obtain the object intended to obtain. *The nick of time*, is just the moment ; and to *NICK*, as to notch, is to make the mark intended, and grounds in the same original expression. The over-righteous Johnson has not catalogued the word *nisk* in it's relation to *Devil* ; and in it's sense of the exact point of time, moment, he deems it the Teutonick *nicke* [twinkling of the eye] the part. pres. of *nicken*, to wink the eye ; *the nick*, as the winning throw, *cast of the dice*, he deems the fr. *niche*, a ludicrous trick ; and *nick*, as a slight indentation with the knife he says, is a corruption of *nock* or *notch* !!!

" Though dame fortune seem to smile

" And leer upon him for a while ;

" She 'll after ahov him in the *NICK*

" Of all his glories a dog-trick." *Hudibras*.

" Come, seven 's the main,

" Cries Ganymede ; the usual trick

" Seven, slur a six, eleven *a NICK*." *Prior*.

" His master preaches patience, and the while

" His man with scissars *NICKS* him like a fool."

Shakesp.

A **RIGHTEOUS MAN** ; he who is ruled by the consciousness of what is due to the omniscient and benevolent Author of his existence ; he whose whole rule of life is accordant to such internal assurance ; seems,

er rye te ho u 's m'an ; *q.e.* that which rules you is the innate assurance of the coming from and the returning to Heaven, and thus the one who acts according to his in-born conscience of being such creature, being, person ; a phrase which resounds into a *righteous man*. Johnson thinks *righteous* a corrupted pronunciation of the obsolete *rightwise* ; but does not tell us by what rule of dialectical solution ; and is a mere fancy of his own ; *ryt t' ho u 's* sounds *righteous*. A RIGHT ; an indefeisible claim, privilege, prerogative ; seems, *er ryt* ; *q.e.* there that which is ruled, regulated, according to custom, the due order of things, precedent ; *ryt*, the past part. of *ryen*, to regulate, rule, in reference to the ordained constitution, existence of things here below. *I have a right to do this*, implies, I have an indisputable, indefeisible claim to do the act in point. And in the adjective sense, *he is right*, implies, he does what is according to the due order of things. Johnson derives the word from the Dutch *recht*, but that is *justice*, that which is due from man to man, administered by man, and established by man, differs according to locality, may, in regard to natural right or law, be erroneous, wrong, and seems to ground in *echten*, to prescribe, direct, order, also to fix, bind. An obsolete term for *Law*, in dutch, is *echt* ; in its adjective sense lawfull, legitimate ; also straight, upright. Our term RIGHT HAND ; seems, *rye t' hand* ; *q.e.* ready for rule, for that which is ruled it by the mind to do ; for which the *left-hand* is simply an occasional substitute ; but the dutch *recht-hand*, seems as, *rechte hand* ; *q.e.* the directing hand, that by which we point to the object in view ; *rechte*, part. pres. of *rechten*, in the import of to direct, and no one points with the *left-hand*, while he has the use of the other. Nor is it by any rule of analogy, conceivable how *recht* becomes, either in sound or letter *right*, as according to Johnson it should do. BIRTH-RIGHT ; all that is ordained, ruled by *birth*, all that birth brings with it ; seems, *beurte ryt*, *q.e.* ruled, ordained by accident, a concern in which he

had no hand, nor any means of altering, changing; and BIRTH; seems, *beurte*, *q. e.* accident, chance; a concern with which the father and mother had something to do; but with regard to the offspring, the one most interested in the affair, sheer chance; a mere happening, event; and so it is in the ship-man's birth, as his place in the ship, that appropriated to his use; that which lot, chance bestows on him. *Beurte*, sounds *birt*, now by us pronounced *birth*, the *th* not belonging to the former stage of our national tongue. *Birth*, has nothing to do, in meaning, with being born, no relation to parturition. CHILD-BIRTH, merely implies a time, turn, accident, chance of extreme suffering in relation to the mother in point; and is, *schie yld beurte*; *q. e.* the time, event, chance that makes the one in point, the mother almost mad, beside herself, in allusion to the pain, pangs, then endured; and the pangs of childbirth is a national phrase. *Beurte*, *gebeurte*, *geboorte*, accident, chance; also, turn, as when we say, *it is my turn*, and mean it is my lot, chance. *Schie yld* sounds as we pronounce *Child*; for which term, see vol. I, p. 69 of this Suppl. A SHIFT; as the undermost garment of the Woman; seems, *er schift*; *q. e.* parts error, sin, fault, failing; implying parts, cuts off from the sight, eye, view that which was the cause of the original sin, in reference to the Eve-affair; and is as said by the Heathen Saxon to his fellow jeeringly, in regard to its being one of the many, to him new and astounding stories, of the Missionary. The dutch term for both *shift* and *shirt* is *hembd*; and which like the fr. and ital. has but a same term for both; the fr. *chemise*, implies both, and so does the ital. *camicia*. A SHIFT, in the sense of another means than the one originally intended; and thus the parting from that for another, is the same word, and the pres. tense of *schiften*, to part from, to divide, to set asunder; we say, *he made shift to do it*, and mean, he found out a way to do it, implying the failure of the originally intended means, consequent parting from it, and adoption of another which succeeded. *To shift*

your place, is to part from the place where you was, to go to another. *Schiften*, *schiffen*, has also the import of to turn, change from milk into butter. Johnson says *to shift*, is of no certain origin ! and defines *a shift*, the linen of the woman ; but gives no etymology. The fig-leaf of Eve, was as much *the shift* of Eve, as that now used by the present race of her Sex ; and so is the little apron of the female Hottentot.

" God clepith forth to him in sundry wise,

" And everich has of God a proper gift,

" Some this, some that, as him **listeth SHIFT !* *Chauc.*

*As it pleases him to divide among his creatures, part it among them ; bestow it on each. To *clepe*, is the same word with the dutch *kleppen*, *klappen*, to sound to announce by sound, and thus to speak out, when referring to the Human Being.

The source of *schiften*, *schiffen*, seems in *schie-en*, whence *schieden*, to part, divide, split, and *schieden*, to separate, to depart. COMMON PLACE ; as that which has been repeatedly said, heard by every one ; nothing new ; in form of word and letter, an unmeaning phrase, sheer nonsense ; seems, *kom m' ho 'n plee's* ; *q.e.* the Cup (Chalice of the Friar) is the true trick for Heaven, taking a sup of his Cup, says the Friar, is the only thing you can do that will ensure you Heaven ; implying of course conversion to the Papal Faith by the Heathen Saxon. And thus as the stuff the Missionary was continually dinning in the ears of the truly religious Saxon, a type of that which he was continually hearing the repetition of *usque ad nauseam*, and eventually with him *common place stuff* ; a sense the sound-travesty of the phrase has retained to this day. *Kom m' ho 'n*, sounds *common* ; *plee's*, *place*. A VICE ; a fault, a default, a bad habit, an acting against natural feeling ; seems, *er w' yse* ; *q.e.* there that which is abhorrent, excites disgust, disapprobation ; but in the sense of the well-known instrument of the workshop, it seems, *er w' hye's* ; *q.e.* there that which is the working, that by which the work is done, doing ; *h* no letter, each phrase has a same utterance, however distinct in import ; and *vice*, in viceroy, vice-regent, vice-admiral, &c., is

the same word with the latter phrase, in the sense of the one who actually does the work, requisite business in the absence of the other, the principal; hence the lat. *vice*, *vicem* (instead of, in place of); and from the first form of phrase possibly the lat. *vitium*; and certainly the fr. *vice*, in the same sense. Johnson derives *vice* in the moral sense from the lat. *vitium*, and in the mechanical import, from what he calls the dutch *vijs*, but there is no such word. A **REBUKE**; a reprimand, a reproof; seems, *er rije buk*; *q.e.* there's the order of things, bow to it; this the rule, regulation, bend to it, yield to it, conform to it; and is as that said by the well-conducted-one to the ill-conducted-one. *Buk*, the imperat. of *bukēn*, *buckēn*, to bend, to bow, to incline. *Er rije*, sound *a re*; *buk*, *buke*. Hence the verb *to rebuke*, derived by Johnson from the fr. *reboucher* (to recork a bottle)!

"**REBUKE** and dread *correction* wait on us

"And they shall do their office." *Shakesp.*

"**REBUKES** and *chiding* to children should be in grave
"and dispassionate words." *Locke.*

A **REPRIEVE**; a respite, suspension of the sentence denounced upon the criminal; seems, *er rije 'p rije*; *q.e.* there rule quite effaced, done away with; in this case, that which is due regulation is abolished; in allusion to the suspending the execution of that which the law of the land had decided by final judgment, sentence; and which in fact *a reprieve* is in the strictest sense, let the sentence be subsequently executed or not; *rije*, substantized part. pres. of *rijven*, *wrijven*, *vrijven*, to rub out, demolish, crush, destroy; *'p rije*, sounds *prieve*; *rye*, *re*. Johnson derives the term from the fr. *reprendre* (to retake); but the word implies simply a suspension as to time, and not *the retaking* or *recalling* the ultimate execution of the sentence decreed. People are and may be executed subsequently to *a reprieve*; besides how is the word to be distilled out of *reprendre*? there's no analogy either in sound or sense.

"I hope it is some pardon or **REPRIEVE**

"For Claudio." *Shakesp.*

" This morning Sir John Hotham was to die, a RE-
 " PRIEVE was sent *to suspend the execution for three*
" days." Clarendon.

" All that I ask is but a *short* REPRIEVE,
 " Till I forget to love and learn to grieve." Dryd.

A WANTON; seems, *er wan toon*; *q.e.* the display of the idle one; in him, her, the effects of having nothing to do is completely exhibited; in reference to the vitious or ridiculous pursuits of the opulent one in point; and thus to the misapplication both of time and means demonstrated by the person meant. Metaphorically used also in respect to the well pastured unworked cattle, *Wan*, idle, also empty, vain; whence the lat. *vanus*, empty, futile, false, imaginary; *toon*, exhibition. Hence the adj. *wanton*, the verb *to wanton*, and the subst. *wantonness*, in dutch *brooddronkenheid*; *q. e.* intoxication from abundance of bread, provision, and in fact, the strict equivalent in point of sense of our *wantonness*. The word has posed the dictionary makers; Junius suggests the phrase *want one*; Johnson and Skynner doubt its authenticity, but offer nothing better. *Want one!* why that's the type of moderation; no number satisfies a *true wanton*. A *wanton* is the Sultan in the Seraglio; a glutton at a feast!

" An *old* WANTON will be doating upon women, when he
 " can scarce see without spectacles."

South's sermons.

" Men grown WANTON *by prosperity*,
 " Studied new arts of *luxury* and ease." Shakesp.

" Note a wild and WANTON herd,
 " Or race of youthfull *unhandled* colts
 " Fetching mad bounds." Idem.

" Her unadorned golden tresses wove
 " Dishevell'd, but in WANTON ringlets wav'd. Milton,
 " The *spirit of wantonness* is scar'd out of him."

Shakesp.

SICK [spelt by Chaucer *sike*]; the dutch *sieck* in the same sense; apparently grounding in *sijge*, part. pres. of *sijgen*, to sink, to go down, to recede to fall

away, to be infirm. *He is sick of life*, he is sick from life, living; from the endurance of existence in this world. But the known phrase of *he is as sick as a dog*; seems, *hij ijse as-sieck as er doge*; *q.e.* a state of horror for the Heathen Saxon (Hell for the non-papist) is that which avails for food the food-sick one, the devouring one (a Saxon type of the Friar from his listless rapacity and abstinence from all labour or due means of obtaining it). *As-sieck*, food-sick, is formed as in *man-sieck* (longing for the man; in relation to the woman); *houwr-sieck*, longing for, sick for marriage); *spel-sieck* [fond of play, gambling], &c.; rest explained. *He is sick of plays, operas, balls, &c.*, implies, he sinks under the endurance of being at them. To *SIGH*; seems, *t'u 's hye*; *q.e.* something is tormenting you, fretting, vexing you; and thus that which produces the inarticulate expression of it from the lungs; *t'u*, sounds *to*, *'s hye*, as we pronounce *sigh*. Derived by Johnson from the dutch *saechten*, to soften, to mitigate; but *to sigh* is to express the sense of grief, pain, not to alleviate it; that depends upon the means of riddance from the cause.

"Of wenchis would I berin them on hond

"When that for *sike* unnethis might he stond,

"Yet tiklid I his herte, for that he

"Wenid I had of him so grete cheerte:

"I swore that all my walking out by night,

"Was to espy wenchis that he dight." *Chaucer*.

"What a *SIGH* is there! the heart is *sorely charg'd*."

Shakespeare.

To *REMEMBER*; seems, *t'u rijs mê 'm bero*; *q.e.* the making use within yourself of the lot which comes into existence with yourself; the inward recourse to that endowment which is born with you, and in fact memory seems the earliest of all our mental faculties and entirely independent of the others; the original phrase sounds *to remember*, and has been subsequently adopted as a verb from *t'u* resounding into the infinitive article *to*; and has been modified accordingly in use. Johnson derives the term from the old french *remember* (now

supplanted by *resouvenir*) ; but that's our own word ; as is also the italian *rimembrare* now *ricordare*.

" Let them have their wages duly paid,

" And something over, TO REMEMBER me." *Shakesp.*

TO RECALL ; to recollect ; seems, *t'u rije kalle* ; *q.e.* to say to within yourself that which is allotted you ; to bring into use the mental faculty born with you ; and *to recall to mind* ; seems, *t'u rije kalle t'u meynd* ; *q.e.* to say to within yourself the opinion you had formed to the extent of the faculty allotted you ; to recollect a former forgotten opinion, thought ; in literal import absurd, though a usual expression carrying the sense of the original form of which it is a sound-sense travesty. But TO RECALL, in the meaning of *to revoke* ; seems, *toe rije kalle* ; *q.e.* the saying that which was the rule is at an end ; announcing that which was settled, ruled is now no more, done away with ; and in this sense we say, *his sentence was recalled*, that is, his doom was revoked, annulled. *Kalle*, part. pres. of *kallen*, *callen*, to say, to speak, to announce ; *t'u*, to within yourself ; *toe*, at an end, excluded ; used as a verb by the same rule as stated in the foregoing article.

" It is strange the *soul* should never once RECAL over
" any of its pure native ideas, before it borrowed any
" thing from the *body* ; never any other ideas, but what
" derive their original from that." *Locke.*

" 'Tis done, and since 'tis done, 'tis past RECAL ;

" And since 'tis past *recal*, must be *forgotten*."

Dryden.

The french *rappeller* [to recollect] is a literal translation of our *to-recall*, *recal*.

SILLY ; weak-minded, in regard to the human being ; and when used in regard to any thing else, it is in the same relation ; a *silly performance*, refers to the performer, actor, author, not to the act or writing itself ; seems, *siel-lije* ; *q.e.* the mind lapsing, failing, in regard to that which is done when the term is used ; formerly spelt *sely*, *selie*, and then seem s, *se lije* ; *q.e.* self lapsing, falling at the point in question, which comes to the

same thing; *siel*, mind, soul; *se*, self; *lije*, part. pres. of *lijen*, *lijden*, to lapse, to pass away, *præterlabi*, *transire*. Derived by Johnson from the german *selig*, the dutch *salig*, blessed, lucky; probably as the one in a state exempting from all responsibility both as to here and hereafter; *an idiot*, fool, in a substantive sense. In Turkey the person of such is held as sacred and assured of Heaven, as incapable of sin or crime in respect to responsibility. But what can that have to do with either *silly* or *sely*? Is it to be inferred that being a *Fool*, an Idiot can alone insure Heaven for an hereafter! The expression is that of the Heathen Saxon whose nature-inspired Faith was that all Mankind returned to the Maker that sent them here, both the *wise* and the *foolish*. That He who created him was the Sponsor both here and hereafter for his creatures.

“ Ben there then none other resemblance,
 “ That ye may liken your parables to,
 “ But if a *SELY wife* be one of tho.” *Chaucer*.
 “ These *SELY* clerkis ben full faste yronne
 “ Towards the fenn, both Aleine and eke John.”
Idem.

—————“ After long storms
 “ In dread of death and dangerous dismay
 “ With which my *SILLY bark* was tossed sore
 “ I do at length descry the happy shore.” *Spenser*.

A *SILLYHOW*; a membranous fragment covering the head of some children at their birth; held, even now, as an emblem of future luck, prosperity, happiness, and purchased, when dried, by the superstitious vulgar of the nurse or mother, as a sort of Heaven-insuring amulet; seems, *er siel-lije ho um*; *q. e.* there, a lapse, failure in the mind in thinking this will be the getting Heaven for you; and is as that said by the Saxon to some weak-headed superstitious Female, upon seeing her lay by, as a sort of relick, this caul-like piece of skin. Johnson thinks it the compound of the german *selig* (happy) and *hooft* (head).

“ Great conceits are raised of the membranous covering

"called the SILLYHOW, sometimes found about the
"heads of children upon their birth."

Brown's vulgar errors.

INN SIGNS.

See the articles Inn Signs in vol. I. p. 78, 138, 144, and 241 of the First Vol. of this Supplement, for both rationale and instances.

THE TUMBLE DOWN DICK; *t'hij t'om bij el douwe'n dick*; *q. e.* for him who is done up (fatigued) there is that within which will suit any stomach (suitable for any one's digestion) in abundance. *T'om*, done up, finished by either travelling or work; *douwe*, part. pres. of *douwen*, to digest, *concoquere* (to concoct); *dick*, a good deal, in plenty. *T'om bij el*, sounds *tumble*. Now pictorialized by a boy tumbling down! THE PIG AND WHISTLE; *t'hij 'p hijg, hand wis t'el*; *q. e.* let a man be done up by hard work, there's that at hand which will make him another person [revive him to what he was before; set him up again]. *'P hijg*, sounds *pig*; *el*, another person, man; also, something else. THE GOLDEN ANCHOR; *t'hij gold hen anche o'er*; *q. e.* for the one who leaves this place [house] it has availed him something above mere sitting [remaining] still (in reference to the fare and treatment he has met within). *Gold*, præt. of *gelden*, to avail, to be of value to; *ancke*, part. pres. of *ancken*, to remain fixed, still, immoveable; *h* no letter; *gold hen*, sounds *golden*; *ancke o'er*, *anchor*. THE SHIP AND SHOVEL; *t'hije schie 'p hand schoe wel*; *q. e.* for the one almost knocked up by travelling that which will cure the foot is at hand here (in allusion to the Pedestrian Passenger of that day). *Schoe*, *schoen*, the sole of the foot, *solea*; also its cover, the *shoe*. *Schoe wel*, sounds *shovel*, there being no *v* in the Teutonick Dialect, except as representing the *f*. THE MITRE; *t'hij myte er*; *q. e.* if he has but a farthing here's a place for him (implying a reception for the poor traveller as well as the richer).

te, an ancient coin of the lowest value, corresponding to the *obolus* of the Roman: *date obolum Belisario* 'ere the old bebeggared General your farthing, something, anything]. *Myte* and our *mite* as the least portion of any thing are a same word; and so is the dutch *ter* and our *mitre*, formerly the functional head-cover of the bishop, now the crest of his arms. The *i* sounds *y* in *mitre*. THE BLUE ANCHOR; *t'hij bij ijle u ke o'er*; *q. e.* for the one done up by hastening on ere's something more than a mere resting (implying usual means of refreshment for the traveller). *Bij u*, sounds *blue*. THE TINKER AND BUDGET; *t'hij ker hand by u j'et*; *q. e.* let the traveller turn to him here and you will at once have close by you something (something to eat). *Ker*, the imperative of *keren*, turn round, in, out; *t'in ker*, sounds *tinker*; *bij u*, as we pronounce *budget*, where the *d* has no sound, the *g* that of the *j*. THE PHOENIX; *t'hije fijn s*; *q. e.* for the dainty (nice, dandy) traveller I am one [implying, that will suit, please his taste]. *Ick*, here as the Landlord of the Inn; *fijn*, refined, in regard to taste, food. *Fijn ick's*, sounds as we pronounce *phenix*. THE FOX AND GEESE; *t'hije focke's hand e*; *q. e.* for the traveller accommodation along with style, proper manner, such as he could wish. *icke's* sounds *Fox*; *gijse*, *Geese*, and is the same word with the french *guise* and our now obsolete *guyse* (inner); *focke*, the part. pres. of *focken*, to suit, to accommodate. THE CHEQUERS; *t'hije schicke u er's*; for the traveller here's that which is suiting for you, accommodation for him; *schicke*, part. pres. of *schicken* to suit, to accommodate. From the original phrase being an analogous utterance with *echeckeres*, a former name for that on which the game of chess, draughts was played, the pictorial representative of the original phrase, its name, is now the painting of the Draught or Chess-board. THE DOLPHIN; *t'hije dole fijn*; *q. e.* for the traveller and to losing the way; implying let him come in, and he shall be told the right way of going where he intends;

and refers to the roadless state of the Country of that day. *Dole*, part. pres. of *dolen*, to mistake, to get out of the right path, way, road, to err; *fijn*, end, fine, *finis*. THE BEAR AND RAGGED-STAFF; *t'hije bij erre hand 'r hage gij eed 's t' affe*; *q. e.* for the traveller the losing his way along with the promise of having to sleep under a hedge is set aside, prevented here, by his coming in here; implying, he is sure of a bed and being put right as to the way to where he wishes to go. *Hage*, *haege*, hedge, even now often the resource of the pauper-pedestrian for his night's rest. *Bij erre*, sounds *bear*; *'r hage gij eed*, *ragged*; *'s t' affe*, *staff*. THE SPREAD EAGLE; *t'hije*; *spie redde hijge ijl*; *q. e.* to the traveller; let him spy salvation from the vexation of hard work, travelling on; *hijge*, part. pres. of *hijgen*, to pant, gasp, a usual effect of foot-travelling and continued hard work; *spie redde*, sounds *spread*; *hijge ijl*, *eagle*, *h* no letter. THE EAGLE AND CHILD; *t'hij hijge ije hand schie heyld*; *q. e.* for the traveller gasping from his hard work the means that cures all this is at hand (implying at the place where this inscription is seen; but it should always be borne in mind that the imperat. *inn* [let him come in; come in] in the terminal of all these notices. THE JACOB'S WELL; *t'hije j' ee kobbe's well*; *q. e.* with the traveller (hard working one) the constant rule should be the cup makes him well, sets him to rights (implying which he is sure of here); *kobbe*, *koppe*, a Cup, that is, what it holds, its liquor, drink; we say, *he is fond of the Cup*, and mean he's a drinker, drunkard, toper; *j'ee kobbe's*, sounds *Jacob's*. THE MAID'S HEAD; *t'hije mede's heijd*; *q. e.* the being tired, brought to a state of panting, blowing belongs to the state of the traveller [implying, then come in here and refresh]; *mede's*, sounds *Maid's*; *heijd*, *Head*. THE SQUARE AND COMPASS; *t'hije's kuwe er hand kom passe*; *q. e.* for the traveller here is the means of eating along with suitable drink; here you will find your meat and drink suited to your means, pocket, and thus in reference to all classes of travellers; *kom*, jug, tankard;

of drink; 's *kunve er*, sounds *square*. THE WHITE T; *t'hye w'hyt harrt*; *q. e.* for the traveller who is, breathes hard this is the place stopped at; for out-of breath one here's where people stay at, the old house for so doing; *harrt*, part. præt. of *harren*, stay at, remain at, and sounds *Heart*. THE MAGPIE STUMP; *t'hije mage 'p hye hand stompe*; *q. e.* the traveller whose maw, stomach is upon the point of being troublesome here's at hand the means of taking edge off, of blunting the sharpness of its hunger; *stompe*, part. pres. of *stompen*, to blunt, *hebetare*.

CROWN AND MAGPIE; *t'hij kroene hand mage 'p*; *q. e.* for the groaning one, the one with a grumb-gut there's that which will put an end to this vexatious state at hand, to be had here; *kroene*, part. pres. of *kroenen*, also *groenen*, to groan; 'p *hye*, sounds *pie*; *hye*, *mag*. THE CROWN AND SUGAR LOAF; *t'hij kroene hand, schum gaê'r el hof*; *q. e.* assistance for groaning, tiring one; shy, avoid the going on there another house; and thus an inscription recommending a house it was inscribed on as preferable to any other on. *Schum*, imperat. of *schuwen*, *schowen*, take care of, to fly from, to avoid; *gaê*, part. pres. of *gaen*, to go on; *hof*, house. *Schum gaê'r*, sounds as pronounce *sugar*, which is as if it was spelt *shugar*; 'r *el hof*, *gar loaf*. THE BRASS KNOCKER; *t'hije brasse noch er*; *q. e.* for the traveller here's to be had up to the amount of a feast; he will have in this house what's as good as a treat; *brasse*, part. pres. of *brassen*, to feast, *epulari*; *noch*, even to the point, up to, where the *ch* sounds *ck*. THE BULL'S HEAD; *i bulse heij'd*; *q. e.* as soon as you knock, rap it is time to work; you have but to give the least signal, and once we set about to do what you want, to attend to your order. *Bulse*, part. pres. of *bulsen*, to strike, rap, knock, with the knuckle by way of notice for attention; whence the latin *pulsare*, and perhaps our own *pulse*, continued beating, striking, as well as the dutch *polsen*, the same import and the verb *polsen*, to beat out, to

strike from, *pulsare*, *detrudere*; *p* and *b* being interchanging consonants. THE PIED BULL; *t'hije peyd bulle*; *q. e.* the commission here is that the traveller is to be satisfied, have what he wants; *peyd*, past part. of *peyen*, *paijen*, to content, sounds *pied*; *bulle*, commission diploma, authority to act. THE BLACK BOYS; *t'hije blyck boeije's*; *q. e.* to the traveller! see here's an abode for you, a place for you to abide at; *blyck*, the imperative of *blycken*, to make apparent, to make to be seen, visible, and sounds *black*; as *boeije's*, does *boys*. THE THREE NUNS; *t'hije tier' hij noê'n's*; *q. e.* the traveller succeeds, by coming here, in getting what he wants; *tiere*, pres. pot. of *tieren*, to succeed, to prosper; to attain what is required; *noê'n's*, sounds as we pronounce *Nuns*, where the *u* is as in *gun*, *tun*, *fun*, *tub*, not as in *true*, *clue*, *tuberous*, *scrupulous*; *tier' hij*, sounds *three*. THE BROWN JUG; *t'hije bij roun'n j'heug*; *q. e.* for the traveller, along with repose, rest something that will make him delighted, happy; in relation to the effect of strong liquor upon the wearied one; *heug*, *heuge*, state of delight, a state every one would [be in if he could, a choice state; *bij roun'n*, sounds *brown*; *j'heug*, *jug*; and I have no doubt is the origin of the term *jug*, as the container of a source of pleasure; though Johnson grounds it in the danish *jugge*, which appears the same word, and at all events is no etymology of the term. THE FIVE BELLS; *t'hij vee Huyve bij el's*; *q. e.* if, besides yourself, you have cattle and wife here's the means of setting them apart, the proper means of disposing of each, stable and bedroom; *vee Huyve*, sounds *five*; *bij el's*, *bells*. THE JACK IN THE HOLE; *t'hij j'hacke in t'hij hoele*; *q. e.* have done with digging for ever, it brings on you an uneasy state, tires you, wears you; implying, come in here and refresh. Evidently the sign of a public house for the labourer of that day; *hacke*, part. pres. of *hacken*, to dig, eut up the ground, *hoele*, part. pres. of *hoelen*, to be in pain. THE ANGEL; *t'hije ee'n j'eel*; *q. e.* for the hard working one the order of the day is he should take

some strong beer within him; implying which is to be had here; *ee 'n j' eel*, sounds as we pronounce *angel*. THE EIGHT BELLS; *t'hij ee heet bij eel's*; *q. e.* the heat experienced as a matter of course by the traveller is got rid of by ale; implying which he may have here; *ee heet*, sounds *eight*. THE GUY EARL OF WARWICK; *t'hije gij hye er eel of waer w' ick*; *q. e.* the wearying sensation which comes on, when travelling, is taken off by strong beer, that's as true as I am what I am; as I am here; *gij hye*, sounds *Guy*; *er eel*, *earl*. THE GEORGE AND BLUE BOAR; *t'hije j' hoor' je hand bij ijle u bo er*; *q. e.* for the traveller that which is suitable for him is at hand along with a drink ready in an instant, at once for you; *j' hoor' je*, sounds as we pronounce *george*; *bij ijle u*, *blue*. THE COACH AND HORSES; *t'hij kouw hische, hand hoor' sij's*; *q. e.* for the one whose jaw is in a state of excitement all that is suitable is at hand here; for him who is hungry what may satisfy is to be had here; *hische*, part. pres. of *hischen*, *hitschen*, to excite, instigate; *kouw hische*, sounds *coach*; *hoor' sij's*, *horses*. THE ROSE AND CROWN; *t'hije rouw's hand kroene*; *q. e.* for the traveller here's repose when he is upon the point of tiring, groaning from fatigue; *rouw's*, sounds *rose*; *kroene*, *crown*. THE ROYAL OAK; *t'hije 'r oije ael oock*; *q. e.* for the traveller here's mutton and also ale; his dinner and strong beer to drink at it; *oije*, sheep, *ovis*; *'r oije ael*, sounds *royal*; *eel, ael, ale*. THE BEE-HIVE; *t'hij bij hye here*; *q. e.* for you when you leave off labouring here's something that will elevate you, that which will be the raising of your spirits; *here*, part. pres. of *heven*, to elevate, to give a lift to; *bij hye here*, sounds *bee-hive*, the second *h* no letter. THE YEOMAN; *t'hije je ho m'an*; *q. e.* for the hard-working one here's that which brings along with the feel of being in Heaven, that which induces the idea of Elysium, of complete content, happiness; *h* no letter, both in letter and sound the phrase is *jeoman, yeoman*. THE WALNUT TREE; *t'hije w' al nut t' rije*; *q. e.* for the traveller all that

can be of use to him is the order of the day here, all ready for him; *nut*, utility, advantage, accommodation; *t' rijs*, sounds *tree*. THE FISH AND KETTLE; *t'hije vits hand kittele*; *q. e.* for the traveller here's something at hand for tickling his fancy, that will please his taste; *kittele*, the part. pres. of *kittelen*, *kettelen*, *ketelen* (to tickle) sounds as we pronounce *kettle*; *vits*, [at once quick, in haste, as quick as lightening] sounds *fish*. THE POUND AND STOCK; *t'hije poeije u 'nd hand stock*; *q. e.* when drink is within you its as good as a staff for the traveller; when you have had your liquor here it's a support for the rest of journey; *stock*, staff, walking stick; *poeije u 'nd*, sounds *pound*. THE TRUE SUN; *t'hije t' rue soen*; *q. e.* for the traveller on the point of distress, fatigue, that which will redeem him, save him from it (is to be had here); *rue*, *rouwe*, distress; *soen* (redemption; also consolation) sounds *sun*. THE GEORGE AND VULTURE; *t'hij j' hoor' je hnnd vul t'u er*; *q. e.* for the traveller all that is requisite is at hand, here's that which will fill you, give you a belly full; *vul*, *vol*, full, *plenus*; *vul t'u er*, sounds *vulture*. THE ROE-BUCK; *t'hije 'r hoê beuck*; *q. e.* for the traveller here's the means of making the belly rise out, become more prominent, in allusion to the filling, stuffing it with viands and drink; *hoê*, part. pres. of *ho-en*, *hogen*, *hoogen*, to make higher, more prominent; *'r hoe*, sounds *Roe*, *h* no letter. Always in reference to the implied *empty belly* of the traveller 'till filled at the Inn in point. THE FALCON; *t'hije fael konne*; *q. e.* an end to the traveller's knowing, being aware of a falling off, failing in point of power of going on, tiring, wearing out; implying by coming in here that feeling is put an end to by the means of the refreshment which will be afforded him; *fael konne*, sounds *falcon*; *t'*, *te*, *toe*, excluded, at an end; *konne*, knowledge, *scientia*. THE GLOBE; *t'hije gloê'pe*; *q. e.* for the knocked up traveller the means of bringing up ardour; here in reference to going on; *an ardour for an object*, is zeal to attain an object; *gloê*, part. pres. of

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to, to accommodate; *Mar hij in er's*, sounds *Mariner's*, THE THREE TONS; *t'hije t'rije toe'n's*; *q. e.* for the traveller when he comes in, it's all in proper order for him at once. THE RAMPANT HORSE; *t'hije ramp an t'ho er's*; *q. e.* for the traveller an end to bad accident, danger; let the traveller but come in and the possibility of meeting with any misfortune is out of sight; referring to times when travelling was that which was liable to a variety of evil chances, now not even dreamt of; and within my day, hardly ever undertaken but with a provision of arms either carried by the master or the attendants; *ramp*, misfortune; *ho er*, indefinitely high, out of sight; *ho er's*, sounds *horse*. THE HORSE AND JOCKEY; *t'hije hoore's hand jocke hij*; *q. e.* for the traveller that which is necessary for him along with his working team, the cattle which carry him on, bring him here. Our Yoke and the dutch *Jock, jock, jogh*, are a same word, so is the latin *jugum*; whence *jocken*, to yoke together, of which the above *jocke*, is the part. pres. And our *joke*, the dutch *jock*, the latin *jocus*, and the italian *giuoco*, a play, game, merriment, amusement are also a same word. A JOCKEY; now the rider of the horse which runs the contended race; seems, *er jocke hij*; *q. e.* there he who plays the game, performs the trick in point. Johnson grounds *Jockey* in the Scotchman's pronunciation of *Jacky*, and says it means *a boy, lad*, for the purpose! See, *Jockey was a Piper's Son*, &c. page 249 of the first vol. of this Essay.

REMORSE;

used at present in the import of regret, sorrow, repentance, induced by misconduct, crime; seems, *rije moere's*; *q. e.* the rule, state there is pertubering, trouble, disturbance; in relation to mind, inward feeling; but from its derivative sense, is equally applicable to such state induced by affectionate, tender feeling as by that arising from prior guilt, wrong doing; *a remorseful person*, implies one in continual apprehension of

and refers to the roadless state of the Country of that day. *Dole*, part. pres. of *dolen*, to mistake, to get out of the right path, way, road, to err; *fijn*, end, fine, *finis*. THE BEAR AND RAGGED-STAFF; *t'hije bij erre hand'r hage gij eed's t'affe*; *q. e.* for the traveller the losing his way along with the promise of having to sleep under a hedge is set aside, prevented here, by his coming in here; implying, he is sure of a bed and being put right as to the way to where he wishes to go. *Hage*, *haege*, hedge, even now often the resource of the pauper-pedestrian for his night's rest. *Bij erre*, sounds *bears*; *'r hage gij eed*, *ragged*; *'s t'affe*, *staff*. THE SPREAD EAGLE; *t'hije*; *spie redde hijge ijl*; *q. e.* to the traveller; let him spy salvation from the vexation of hard work, travelling on; *hijge*, part. pres. of *hijgen*, to pant, gasp, a usual effect of foot-travelling and continued hard work; *spie redde*, sounds *spread*; *hijge ijl*, *eagle*, *h* no letter. THE EAGLE AND CHILD; *t'hij hijge ije hand schie heyl*; *q. e.* for the traveller gasping from his hard work the means that cures all this is at hand (implying at the place where this inscription is seen; but it should always be borne in mind that the imperat. *inn* [let him come in; come in] in the terminal of all these notices. THE JACOB'S WELL; *t'hije j'ee kobbe's well*; *q. e.* with the traveller (hard working one) the constant rule should be the cup makes him well, sets him to rights (implying which he is sure of here); *kobbe*, *koppe*, a Cup, that is, what it holds, its liquor, drink; we say, *he is fond of the Cup*, and mean he's a drinker, drunkard, toper; *j'ee kobbe's*, sounds *Jacob's*. THE MAID'S HEAD; *t'hije mede's heijd*; *q. e.* the being tired, brought to a state of panting, blowing belongs to the state of the traveller [implying, then come in here and refresh]; *mede's*, sounds *Maid's*; *heijd*, *Head*. THE SQUARE AND COMPASS; *t'hije's kuwe er hand kom passe*; *q. e.* for the traveller here is the means of eating along with suitable drink; here you will find your meat and drink suited to your means, pocket, and thus in reference to all classes of travellers; *kom*, jug, tankard;

type of drink; 's *kume er*, sounds *square*. THE WHITE HART; *t'hye w'hyt harrt*; *q. e.* for the traveller who pants, breathes hard this is the place stopped at; for the out-of breath one here's where people stay at, the usual house for so doing; *harrt*, part. præt. of *harren*, to stay at, remain at, and sounds *Heart*. THE MAGPIE AND STUMP; *t'hije mage 'p hye hand stompe*; *q. e.* for the traveller whose maw, stomach is upon the point of being troublesome here's at hand the means of taking the edge off, of blunting the sharpness of its hunger; *stompe*, part. pres. of *stompen*, to blunt, *hebetare*. THE CROWN AND MAGPIE; *t'hij kroene hand mage 'p hye*; *q. e.* for the groaning one, the one with a grumbling gut there's that which will put an end to this vexatious state at hand, to be had here; *kroene*, part. pres. *kroenen*, also *groenen*, to groan; 'p *hye*, sounds *pie*; *moge*, *mag*. THE CROWN AND SUGAR LOAF; *t'hij kroene hand, schum gaê'r el hof*; *q. e.* assistance for the groaning, tiring one; shy, avoid the going on there to another house; and thus an inscription recommending the house it was inscribed on as preferable to any other further on. *Schum*, imperat. of *schumen*, *schowen*, to take care of, to fly from, to avoid; *gaê*, part. pres. of *gaen*, to go on; *hof*, house. *Schum gaê'r*, sounds as we pronounce *sugar*, which is as if it was spelt *shugar*; *gaê'r el hof*, *gar loaf*. THE BRASS KNOCKER; *t'hije brasse noch er*; *q. e.* for the traveller here's to be had even to the amount of a feast; he will have in this house what's as good as a treat; *brasse*, part. pres. of *brassen*, to feast, *epulari*; *noch*, even to the point, equal to, where the *ch* sounds *ck*. THE BULL'S HEAD; *t'hij bulse heij'd*; *q. e.* as soon as you knock, rap it is set to work; you have but to give the least signal, and at once we set about to do what you want, to attend to your order. *Bulse*, part. pres. of *bulsen*, to strike, rap, knock, with the knuckle by way of notice for attention; whence the latin *pulsare*, and perhaps our own *pulse*, as continued beating, striking, as well as the dutch *pols* in the same import and the verb *polsen*, to beat out, to

strike from, *pulsare*, *detrudere*; *p* and *b* being interchanging consonants. THE PIED BULL; *t'hije peyd bulle*; *q. e.* the commission here is that the traveller is to be satisfied, have what he wants; *peyd*, past part. of *peyen*, *paijen*, to content, sounds *pied*; *bulle*, commission diploma, authority to act. THE BLACK BOYS; *t'hije blyck boeije's*; *q. e.* to the traveller! see here's an abode for you, a place for you to abide at; *blyck*, the imperative of *blycken*, to make apparent, to make to be seen, visible, and sounds *black*; as *boeije's*, does *boys*, THE THREE NUNS; *t'hije tier' hij noê'n's*; *q. e.* the traveller succeeds, by coming here, in getting what he wants; *tiere*, pres. pot. of *tieren*, to succeed, to prosper; to attain what is required; *noê'n's*, sounds as we pronounce *Nuns*, where the *u* is as in *gun*, *tun*, *fun*, *tub*, not as in *true*, *clue*, *tuberous*, *scrupulous*; *tier' hij*, sounds *three*. THE BROWN JUG; *t'hije bij roun'n j'heug*; *q. e.* for the traveller, along with repose, rest something that will make him delighted, happy; in relation to the effect of strong liquor upon the wearied one; *heug*, *heuge*, state of delight, a state every one would [be in if he could, a choice state; *bij roun'n*, sounds *brown*; *j'heug*, *jug*; and I have no doubt is the origin of the term *jug*, as the container of a source of pleasure; though Johnson grounds it in the danish *jugge*, which appears the same word, and at all events is no etymology of the term. THE FIVE BELLS; *t'hij vee Huyve bij el's*; *q. e.* if, besides yourself, you have cattle and wife here's the means of setting them apart, the proper means of disposing of each, stable and bedroom; *vee Huyve*, sounds *five*; *bij el's*, *bells*. THE JACK IN THE HOLE; *t'hij j'hacke in t'hij hoele*; *q. e.* have done with digging for ever, it brings on you an uneasy state, tires you, wears you; implying, come in here and refresh. Evidently the sign of a public house for the labourer of that day; *hacke*, part. pres. of *hacken*, to dig, eut up the ground, *hoele*, part. pres. of *hoelen*, to be in pain. THE ANGEL; *t'hije ee'n j'eel*; *q. e.* for the hard working one the order of the day is he should take

some strong beer within him; implying which is to be had here; *ee 'n j' eel*, sounds as we pronounce *angel*. THE EIGHT BELLS; *t'hij ee heet bij eel's*; *q. e.* the heat experienced as a matter of course by the traveller is got rid of by ale; implying which he may have here; *ee heet*, sounds *eight*. THE GUY EARL OF WARWICK; *t'hije gij hye er eel of waer w' ick*; *q. e.* the wearying sensation which comes on, when travelling, is taken off by strong beer, that's as true as I am what I am; as I am here; *gij hye*, sounds *Guy*; *er eel*, *earl*. THE GEORGE AND BLUE BOAR; *t'hije j' hoor' je hand bij ijle u bo er*; *q. e.* for the traveller that which is suitable for him is at hand along with a drink ready in an instant, at once for you; *j' hoor' je*, sounds as we pronounce *george*; *bij ijle u*, *blue*. THE COACH AND HORSES; *t'hij kouw hische, hand hoor' sij's*; *q. e.* for the one whose jaw is in a state of excitement all that is suitable is at hand here; for him who is hungry what may satisfy is to be had here; *hische*, part. pres. of *hischen*, *hitschen*, to excite, instigate; *kouw hische*, sounds *coach*; *hoor' sij's*, *horses*. THE ROSE AND CROWN; *t'hije roun's hand kroene*; *q. e.* for the traveller here's repose when he is upon the point of tiring, groaning from fatigue; *roun's*, sounds *rose*; *kroene*, *crown*. THE ROYAL OAK; *t'hije 'r oije ael oock*; *q. e.* for the traveller here's mutton and also ale; his dinner and strong beer to drink at it; *oije*, sheep, *ovis*; *'r oije ael*, sounds *royal*; *eel, ael, ale*. THE BEE-HIVE; *t'hij bij hye here*; *q. e.* for you when you leave off labouring here's something that will elevate you, that which will be the raising of your spirits; *here*, part. pres. of *heven*, to elevate, to give a lift to; *bij hye here*, sounds *bee-hive*, the second *h* no letter. THE YEOMAN; *t'hije je ho m'an*; *q. e.* for the hard-working one here's that which brings along with the feel of being in Heaven, that which induces the idea of Elysium, of complete content, happiness; *h* no letter, both in letter and sound the phrase is *jeoman*, *yeoman*. THE WALNUT TREE; *t'hije w' al nut t' rije*; *q. e.* for the traveller all that

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gloeden, glo-en, to glow, to become warm, heated; we say metaphorically *the glow of health*, in the sense of the shining appearance of health as demonstrated by the countenance; *gloê'pe*, sounds *globe*; and the interchange of *p* and *b* has been frequently exemplified in this Essay. THE HOG IN POUND; *t'hije hoge hand poeije u 'nd*; *q. e.* for the hard-worked one the moment the drink is within him it is a state of delight, happiness, as if he was in Heaven; implying this, where the inscription is, to be the place where such means may be had, and is not this the result of drinking strong liquor, till the casual effect wears off? THE ROBIN HOOD; seems, *t'hij rouw bij'n hoede*; *q. e.* by coming in here the traveller will have repose along with being duly taken care of, attended to; *rouw*, repose, rest, quiet; *hoede*, part. pres. of *hoeden, hueden*, to keep safe, to attend to the wants of; *rouw bij'n*, sounds *Robin*. THE GREEN MAN; *t'hijge rije'n m'an*; *q. e.* along with panting, fatigue being put an end to by coming in all will be put to rights again into the bargain; restored to the state had before he worked hard; *t'hijge rije'n*, sounds *the green*. THE RAM; *t'hije'r am*; *q. e.* for the traveller here's where there is a nurse, mother; implying he will find himself as well attended as a child by its mother; and what more can any one wish for or expect in any place? THE SHIP; *t'hije schie'p*; *q. e.* for the tiring one the set up at once, that which will in no time set him up, restore him to the state he was in before. THE SUN; *t'hije soen*; *q. e.* for the knocking up traveller, comfort, consolation; implying to be had where this inscription is seen; *soen*, sounds *sun*, where the *u* is as in *fun, nun*, &c., not as in *tune, true*, &c. THE COCK AND BOTTLE; *t'hije koke hand, Bot t' el*; *q. e.* for the traveller here's a kitchen at his service, it's foolish of him to go elsewhere, to another place; *koke*, means of dressing a dinner; *Bot*, a stupid one, *homo Bæoticus*, a fool; *el*, elsewhere. THE THREE HORSE-SHOES; *t'hije t' rije horse schie um's*; *q. e.* for the traveller all in due order here even if he comes on a

horse, even if a horse brought him, guided him; implying food for man and horse; an inscription still seen on many publick-houses on the road side; *horse*, *hors*, *ors*, are all dutch equivalents for *horse*; *schie*, guide, that which carries on, and *schie-man*, *schim-man*, is the steers-man, the one at the helm of a vessel; *schie uws*, sounds *shoes*. THE SHEPHERD AND FLOCK; *t'hije schepe herd hand flocke*; *q. e.* for the traveller a fire place, kitchen for making any thing and a bed for him besides; *schepe*, part. pres. of *schepen*, *scheppen*, to create, to make, to shape; *herd*, hearth, the fire place of former days; *flocke*, *vlocke*, wool, whence the latin *floccus*; here the ellipsis of *flock-bed* (a flock-bed) the usual one of the days previous to the introduction of the feather-bed. THE MANX ARMS; *t'hije mancke's arm's*; *q. e.* for the traveller who is becoming lame (sore-footed, failing in power of going on) here's an arm, assistance for him; in reference to repose and means of refreshment; *mancke*, part. pres. of *mancken*, to become lame, mutilated; also to be deficient in, defective, to want; the verb of *manck*, lame, mutilated, not entire in all parts; whence the latin *mancus* (lame), as well as the italian and spanish *manco*, the verb *man-care* [of the same dialects] to want, to be deficient in, and the french *manquer*, in the same sense; *mancke's*, sounds *Manx*. THE CROWN AND ANCHOR; *t'hije kroene hand anck*, o'er; *q. e.* for the traveller who is upon the point of groaning (from fatigue), let him fix himself, stop here, and it's all over; that is, he will no longer have any cause of grunting, groaning, complaining. THE MARINER'S COMPASS; *t'hije mar, hij'n er's kom passe*; *q. e.* to the traveller, let him stop, (remain, take up his abode here), and when once within he'll find there's that which is suited to his pocket (purse, means of paying; *t'hije*, is here as the address of the house to the traveller); *mar*, imperative of *maren*, *maeren*, to remain, to abide at, take up the abode at; *kom*, money-chest, means of expenditure; *passe*, part. pres. of *passen*, to suit, to adapt

to, to accommodate; *Mar hij in er's*, sounds *Mariner's*, THE THREE TONS; *t'hije t'rije toe'n's*; *q. e.* for the traveller when he comes in, it's all in proper order for him at once. THE RAMPANT HORSE; *t'hije ramp an t'ho er's*; *q. e.* for the traveller an end to bad accident, danger; let the traveller but come in and the possibility of meeting with any misfortune is out of sight; referring to times when travelling was that which was liable to a variety of evil chances, now not even dreamt of; and within my day, hardly ever undertaken but with a provision of arms either carried by the master or the attendants; *ramp*, misfortune; *ho er*, indefinitely high, out of sight; *ho er's*, sounds *horse*. THE HORSE AND JOCKEY; *t'hije hoore's hand jocke hij*; *q. e.* for the traveller that which is necessary for him along with his working team, the cattle which carry him on, bring him here. Our *Yoke* and the dutch *Jock, joch, jogh*, are a same word, so is the latin *jugum*; whence *jocken*, to yoke together, of which the above *jocke*, is the part. pres. And our *joke*, the dutch *jock*, the latin *jocus*, and the italian *giuoco*, a play, game, merriment, amusement are also a same word. A JOCKEY; now the rider of the horse which runs the contended race; seems, *er jocke hij*; *q. e.* there he who plays the game, performs the trick in point. Johnson grounds *Jockey* in the Scotchman's pronunciation of *Jacky*, and says it means *a boy, lad*, for the purpose! See, *Jockey was a Piper's Son*, &c. page 249 of the first vol. of this Essay.

REMORSE;

used at present in the import of regret, sorrow, repentance, induced by misconduct, crime; seems, *rije moere's*; *q. e.* the rule, state there is pertubering, trouble, disturbance; in relation to mind, inward feeling; but from its derivative sense, is equally applicable to such state induced by affectionate, tender feeling as by that arising from prior guilt, wrong doing; *a remorseful person*, implies one in continual apprehension of

doing that which may give pain, do injury to another, and points to the one of anxious delicacy, not to the criminal, thief, murderer, cruel or unfeeling one, though such may incur *remorse* in the other direction of the import of the term. A man may innocently, unintentionally give pain, do injury, by some act of which he could not even surmise the consequence, and feel, may be even distracted by *remorse* for it, though conscious of no evil intention in himself. To be the accidental cause of mischief to a fellow-creature may occasion more *remorse* within the breast of the tender one, than the foulest crime in that of a *remorseless*, unfeeling perpetrator of it. How often do we hear of and sometimes see the intention of doing good, remedying the evil in point turn out an injury, and even a fatal one, in result. Johnson derives the term from *remorsus*, which he says is lat. ; but there is no such word in that dialect, *remordeo* (I bite again) has no passive form ; its supine is *remorsum*, which, even if substantized, could only imply retaliation of injury by injury, revenge ; and could have nothing to do with mental suffering either for good or bad intention in an act. *Rije*, rule, state of mind in question ; *moere*, part. pres. of *moeren*, *mueren*, to disturb, to trouble, to perturbate. ; *moeren het waeter*, is to disturb, stir up the mud in the water ; and there used in a physical, practical sense. *Rije moere's* sounds *remorse*. I am not aware of any strict equivalent for *remorse* in latin ; *pœnitentia* (repentance) does not extend in all points to the length *remorse* does. The french have taken the term from us in the shape of *remords*, a subs. plural ; *avoir des remords*, is to feel remorse.

" Many little *esteem* of their *own lives*, yet, for RE-
 " MORSE of their *wives and children*, would be withheld."
Spenser.

" Curse on the unpar'd'ning prince, whom tears can draw
 " To no REMORSE ; who rules by Lion's law." *Dryden.*
 " The rogues slighted one into the river, with as little
 " REMORSE as they would have drowned a bitch's blind
 " puppies." *Shakesp.*

"O Eglemour, think not I flatter,

"Valiant and wise, REMORSEFUL, well-accomplished."

Idem.

RIMORDIN, used as a verb by Chaucer, is explained by his Commentator Urry, as meaning, *brings remorse into you*; but erroneously, for the term has no relation to remorse or even to repentance; but is simply used in relation to the antecedent *routh* (state of quiet, ease of mind, calmness) and implies. *is a state which has a place in you*, unless you are of a happy temper, patient and calm; *remordin* being as *rije m' ord in*, the state of the place, in relation to the inward feeling of the person intended; *routh* is the dutch *rouwe's*, quiet, peace of mind, calmness: and not *routh*, the dutch *rouwe's*, state of grief, sorrow, as Urry supposes.

"Ye shall eke sene so many a lusty knight

"Among the Grekis, ful of worthinesse,

"And eche of 'hem, with herte, wit, and might

"To plesin you, done al his businesse

"That ye shall dullin of the rudinesse

"Of us the sely Trojans. *but if *routh*

"REMORDIN you, or vertue of your trouthe." *Chauc.*

*Except a happy, contented state of mind has a place within you, is a part of you. The identity of letter in *rouw* (peace, quiet) and *rouwe* [grief, sorrow] has more than once misled and bewildered the annotators of *Chaucer* and other subsaxon writers.

A REPUBLICK; a commonwealth, commonweal; a state in which each has a common share, interest, as opposed to the government of either the one, or the few; the monarch or the aristocrats; seems, *er rije 'p u blicke*; *q. e.* there rule, government shines upon you, looks upon the individual, regards as much the one as the other; implying that each alike has a common and equal share in its composition and protection; that there is no distinction of folks, as far as relates to the government; that each has an equal claim to become a partner in it, and share its benefit. *Blicke*, part. pres.

and pres. pot. of *blicken*, to shine, to flash, to wink, to perceive momentarily but completely by the sight, eye, and is the ground sense of sight, ocular perception in all its subsequent extended imports; the origin of the perception of light in the being in point; *rije 'p u blicke*, sounds precisely *republick*. And THE PUBLICK as the body of the people composing a state, nation, people; seems, *die 'p u blicke*; *q. e.* this is what regards, looks up to you, to the individual, to the one equally with the other, and thus as the consistence of the ones composing the nation. *The publick voice, opinion*, is the voice, opinion of the mass composing the nation. Hence the latin *republica*, in the Teutonick dialect, *gemeen, gemeynbest*; *q. e.* that which is the most good for each in common, the greatest benefit for every individual, without distinction of persons as far as depends upon general rule, also the latin adj. *publicus*, and fr. *publique*. *Et mihi blanditias dixit dominumque vocavit et quæ præterea PUBLICA verba sonant*" (and she cajoled me with all kind of tender tricks, called me her lord and master, and all the other terms which tickle people's ears into the bargain). *Ovid*.

"Those that by their deeds will make it known

"Whose dignity they do sustain;

"And life, state, glory, all they gain,

"Count *the* REPUBLIC's, not their own." *Ben Jonson*.

To CAJOLE; to impose upon by feigned endearment, to entrap, deceive by enticing fictions, to humbug, to coax; seems, *t'u Ka j'ho el*; *q. e.* let the Friar be with you and Heaven is your next place, world [implying, without him you never can get there]; verbalized subsequently by *t'u* resounding into the infinite preposite *to*; hence the french *cajoler* in the same sense; used also by the mariner of that nation in the import of to move the vessel gradually by the force of the current of the tide against the opposite direction of the wind, to coax it the way he wishes, as it were. The verb is *thus* another of the various sound-travesties so frequent in our present form of language, adopted since the

eclipse of the original phrase, which is one of the endless jeers of the Saxon aimed at the detested Friar. *Ka j' ho el*, sounds *cajole*. Derived by Johnson from what he calls the french verb *cageoller* [probably misspelt for *cajoler*].

"Thought, he, it is no mean part of civil state prudence
"to CAJOLE the devil." *Hudibras*.

"My tongue that wanted TO CAJOLE

"I tried, but not a word would troll." *Rymer*.

OLD HARRY; used as a jocular nickname for *the devil*; in fact as the equivalent of OLD NICK, already accounted for page 274 of this vol.; seems, *hold Haere rije*; *q. e.* the being to be holed, put into a bottomless pit (a Heathen type of Hell) is an arrangement of the man in Sackcloth [the Friar]; implying a thing invented for his own purposes by himself; and is as said by one Saxon to the other, of whom neither had heard of such place 'till the arrival of the Pope's Factotum, the Missionary. The source of the term, as given page 78. of the first vol. of the 2nd edit. of this Essay, is evidently not the true one, which a closer identity of letter, sound, and import prove this to be. Though a still known phrase for *the Devil* nothing could have rationally given rise to its adoption as such but an identity of sound with a bygone phrase of a former stage of language carrying the true import; what can *old Harry* have to do with the *Devil* in its usual and now daily sense? *Hell* and *Devil* are colloquially synonymous.

ERRATA IN VOL. 1. OF THIS SUPPLEMENT.

page 2. l. 7. for *his*, read, *is*.

— 1. 20. for *rye* read *rije*.

page 4. l. 8. insert, of, after import; *dele* semicolon after, respect.

page 12. l. 10. and 16. after *pry* add *u*.

— 1. ult. for trusts, read, thus.

- page 20. l. 20. before *own* add, *our*.
 page 25. l. 5. for *railed* read *rallied*.
 page 28. l. 20. for *as*, read *is*.
 ——— l. 21. after *optimus*, add *is*.
 page 32. l. 27. *dele is*.
 page 36. l. 20. for *a*, read *as*.
 page 50. l. 8. *from bottom*, for and read *as*.
 page 53. l. 4. after *wie*, insert a semicolon.
 page 55. l. 3 after that, add *day*.
 page 63. l. 19. for *hije*, read *hye*.
 page 67. l. 17. *delv so*.
 page 69. l. 18. for *put*, read *cut* and add a comma to it.
 page 70. l. 12. *from bottom*, for *colare*, read *cælare*.
 page 79. l. 9. for *hye*, read *hije*.
 page 81. l. 1. for *groenen*, read *groenen*,
 page 86. l. 6. *from bottom*, for *echo*! read *eho*!
 page 92. l. 16. *from bottom*, for *moduw*, read *modum*.
 page 103. l. 6. for *Hije*, read *Hie*.
 page 104. l. 3. *from bottom*, for *is that*, read *that is*.
 page 149. l. 9. for *and p. 78*, read *and p. 139*.
 page 151. l. 14. *from bottom*, for *To The*, read *The*.
 page 155. l. 11. for *hauwe*, read *auwe*, and at l. 14. for *but*, read *by*
 page 157. l. 2. for languages, read language.
 page 169. l. 3. for covers, read lovers.
 page 176. l. 18. after *loss*, add *ysen*.
 page 203. l. 15. for *indentify*, read *identify*.
 page 204. l. 10. *from bottom*, for *gache*, read *gacke*.
 page 206. l. 8. for *PIDGEON*, read *PIGEON*.
 page 222. l. 14. for *hisse*, read *hijse*.
 page 239. l. 28. for *about*, read *above*.
 page 244. l. 7. *from bottom*, for *terrigenstot*, read *terrigenæ*.
 page 276. l. 8. *from bottom*, for *shaê*, read *schaê*.
 ——— l. 5. *from bottom*, after *mélyde*, add *hie*.
 page 281. *dele* that which follows the semicolon to the word *sound*;
 and add *voere*, part. pres. of *voeren*, to carry, lead
 away, off.
 page 288. l. 3. for *laer*, read *leer*.
 ——— l. 23. for *klock*, read *kloeck*.
 page 296. l. 11. *from bottom*, *dele* make good.
 ——— l. 7, 8. *from bottom*, *dele* the words, *hoed*, part. pres. of
hoeden, to heed, to attend to.
 ——— l. 4. *from bottom*, for *R* read *B*.
 page 298 l. 12 *from bottom*, for *toe hussche*, read *tassche*.
 page 301 l. 3 after *with*, add *him*.
 page 302 l. 3 *from bottom*, *dele* *Bije hagghhe*.
 page 303 l. 1 for *No*, read *Ne*.
 ——— l. 7 for *mar* read *marr*'.

- l. 20 for by, read with.
 -----l. 9 *from bottom*, after *maeren*, add *marren*.
 page 308 l. 11 *from bottom*, for *lijd*, read *hij*.
 page 308 l. 7 *from bottom*, for *veere*, read *vaer*.
 page 309 l. 4 *dele* to.
 -----l. 19 for hog, read fright.
 page 310 l. 14 *dele verre, varre*, hog, boar; and after the word fear,
 add fright.
 -----l. 5 *from bottom*, for *na*, read *ne*.
 page 311 l. 10 after Priest, add does not and for wafer, read
 wine.
 -----l. 12 instead of an actual slice, read the actual blood.
 In Preface, l. 15 for indentify, read identity.

VOL. 2.

- page 3 l. 11 for *decant*, read *discant*.
 page 4 l. 18 add is, before to.
 page 19 l. 18 for driver, read driven.
 page 56 l. 23 for mass, read masc.
 -----l. 32. transpose now to after *sandacle*.
 page 100 l. 8 for *meal*, read *meat*.
 page 103 l. 17 for *mankyde*, read *mankynde*.
 page 123 l. 23 for *gouffre*, read *gauffre*.
 page 140 l. 7 for *Hye*, read *Pye*.
 page 165 l. 22 for *story*, read *song*.
 page 156 l. 6. for *shie*, read *t' ee*.
 page 253 l. 11 *from bottom*, for latin *viuda*, read latin *vidua*.
 page 267 l. 11 *from bottom*, for *peppiorative*, read *peggiorative*.
 page 272 l. 2 *from bottom*, for *havis*, read *hovia*.
 page 205 l. 2 *from bottom*, for *eaiable*, read *eatable*.
 page 276 lines 10, 16 for *indefeasable*, read *indefeisible*.
 At page 26, lines 6, 7, erase the words, "and possibly also our
publick, whence the latin *publicum*."
 page 281 l. 11 for *houwr*, read *houw*.

5-20



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taken from the Building**

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